

THE  
WESTERN UNITARIAN CONFERENCE  
SIXTH ANNUAL NUMBER  
OF  
UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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"UNITY."

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CONTENTS.

EDITORIAL.	Page
Notes.	125
Denominational Polity.	126
The Western Unitarian Conference.	127
CONTRIBUTED ARTICLES.	
To —, A Skeptic.—M. E. M.	131
Trusting.—LILY A. LONG.	131
Some Things We Need.—JOHN SNYDER.	131
CONFERENCES.	
Secretary's Report, W. U. C.—JENKIN LL. JONES.	134
" " W. U. S. S.—ELLEN T. LEONARD.	140
" " W. W. U. C.—FRANCES L. ROBERTS.	144
Report of Committee of Publication of the W. U. C.—J. C. LEARNED.	151
Treasurer's Report, W. U. C.	152
" " W. U. S. S.	154
" " W. W. U. C.	155
Proceedings of Session, W. U. C.	156
" " W. U. S. S.	158
" " W. W. U. C.	158
" " Directors, W. U. C.	159
" " W. U. S. S.	159
DIRECTORY.	160
NOTES FROM THE FIELD.	161
CORRESPONDENCE.	162
THE EXCHANGE TABLE.	163
THE LITTLE UNITY.	164
ANNOUNCEMENTS.	166
ADVERTISEMENTS	166

In offering for the sixth time an Annual Number to the friends and workers of Western Unitarianism, we have found it necessary to double our ordinary size, and even then, to sacrifice something of the literary variety which we aim at. What we lose in attraction we hope is made up in instruction. A large issue is published, and we solicit the co-operation of the ministers of the West in the free distribution of the same.

NOTES.

The Secretary of the National Conference, writing from Boston of the Western Anniversaries, says, "I enjoyed the Conference because of its earnest working spirit. There was no artificial enthusiasm but genuine interest in improving our work in every way; it left no insipid taste in the mouth."

The marked paper of Mrs. Parker on "Infant Class Work," published in our last, has been promptly put into portable shape as "Unity Leaflet No. 7," by the Western Unitarian Sunday-School Society. It deserves wide circulation and earnest study. It is the kind of thing our readers will like to read and lend. We commend it to them.

'Tis a cheering thing, to know that the three organizations which present their annual report in this number begin their year work out of debt, with their plans of work well matured. The Western Unitarian Sunday-School Society proposes to bring out during the year a volume of Special Services and Songs for our Festival Sundays, to be entitled "Unity Festivals." It will be uniform with Unity Services and Songs, but published separately. It will contain special services for Christmas, Easter, Flower Sunday, Fruit Sunday and a National Service, the whole to be edited by the skilled and experienced hand of J. Vila Blake.

The ball is opened! Last night (Thursday evening, May 31,) the Channing Club held a full and most interesting meeting. John Snyder, of St. Louis, representing the Wade College interest was present, and in connection with other speakers presented the claims of this movement. Before adjournment four thousand dollars was subscribed

by members present, and steps were taken for an immediate canvass of the Chicago parishes. This we believe is the first practical second to Mr. Wade's generous movement. We are glad that it was made in the West, and in Chicago where the first endorsement ought to come from. We hope that before our next issue we may be able to announce that the sum has been raised to ten thousand dollars. Let the good work go on!

The best tracts are those that come unbidden, as the noblest things are said when, all unexpected, comes the happy combination of—

"The time and the place and the loved one all together."

This is illustrated in "An Open Letter," — a pamphlet recently published by our fellow worker, F. L. Hosmer, of Cleveland, Ohio. It is an open reply to a private letter of one who appeals to him for information concerning some of the cardinal elements of the Unitarian Faith and movement. The discourse happily combines the warmth and simplicity of a letter with the strength, earnestness and dignity of a discourse. It is admirably adapted for the "Church-Door Pulpit," and will be furnished by mail at \$3 per hundred by addressing the author.

A Conference is a powerful thing. It means a bringing of people together so that they touch each other, that is, touch hearts and souls. A German poet says, "It takes all mankind to make a man, and each man when he dies takes a whole earth away with him." So the Conference re-creates each member thereof, and each one when he returns home takes the whole back with him. Witness this extract from a letter from a friend in Topeka, Kansas; after ordering some books to guide in rational study of the Bible, she says: "The spirit of the Conference is strong upon, or within me, and though there is little prospect of church organization at present, I am quite determined to do all I can to form a Liberal club at least, to meet once a week and so prepare the way for regular preaching and church work. Yours in the faith."

J. V. B.

The Chicago correspondent of the *Christian Register* has furnished admirable reports of our Western anniversaries to this paper. Indeed, in many respects her graphic, condensed and spirited sketch of the meetings will give a better estimate of the work and the workers than will our own more cumbersome, detailed and official exhibit in this issue.

The only error of sufficient note to need correction that we have observed, is the supposition that it was in accordance with "the better judgment of those having the matter in charge" that there should be no general discussion of Mr. Gannett's address on "Church Covenants." On the contrary it was expected by the framers of the programme, that a profitable and earnest discussion would follow. But the fact that the hour for adjournment was passed before the close of the address, and that the floor had already been asked for at a previous session by the representatives of the Women's Conference seemed in the mind of the President sufficient justification to leave the matter without debate. It is a subject that will keep, for it is a large and vital one—one in which the Western Conference is deeply interested, and to which in the future as in the past it will contribute important discussion.

The *Religio-Philosophical Journal* is doing some good work in helping to expose the "Chrishna" delusion which prevails to an alarming extent among liberals of a certain class in this country. The delusion is that the Indian god Krishna is the original Christ, that Christianity is really an offshoot of the old Indian religion, domesticated in Palestine about 1800 years ago. This notion arises out of a certain similarity existing between the legends and mythical stories that have gathered about these two similar names.

It seems that a Mr. Graves has been writing something for the *Journal* in which he works over again the materials found in such books as Jaccoliet's Bible in India, Higgins's Anacalypsis, and "Sixteen Crucified Saviours," and tries to sustain his absurd conclusions by misquotations from such authorities as Max Mueller. To him replies Mr. Coleman of San Francisco, to whose article the *Journal* gives the space of a page and a half, showing the mistakes and misstatements of said Graves, handling the subject in an able and scholarly manner.

It is a good work once in a while to whip by full and fair argument these deluded followers of Higgins and Jaccoliet, though generally the proper answer to them is the smile that says "I pity your ignorance."

D. N. U.

#### DENOMINATIONAL POLITY.

The interest of the recent Unitarian Conference held in this city, in the practical questions of organization is significant as pointing toward better methods and greater energy. Mr. Snyder's paper on "Some Things we Need," we print in full. The very practical discussion of methods in details offered by Rev. Russell N. Bellows, Secretary of the

National Unitarian Conference, we can only hint at at present in the following brief synopsis:

He heartily endorsed the Wade enterprise, as of supreme importance both to the quality and quantity of our future ministers, and regarded the raising of the necessary funds as chiefly a question of persistent, well-directed, hard work. Much of his paper was devoted to the discussion of the question of the improvement of the organic relations of the American Unitarian Association and the National Conference. He advocated as the best measure attainable at present, the distinct maintenance in their integrity of both organizations, with such changes in the by-laws of the association as shall make that a delegate body, electing its officers biennially at the time and place of meeting of the National Conference. The present charter of the association does not permit this, but good lawyers say that there would be no difficulty in obtaining an enabling act from the next Legislature of Massachusetts. Holding their principal meetings at the same place and within the same week, the conference and the association would thus both have much the same constituency present at their meetings, and there could be no prolonged break or waste of the enthusiasm which the National Conference meetings have never yet failed to generate. We should then have the nearest possible approach to union between the two bodies, without interfering at all with the independence of either. If the association shall refuse to grant so moderate a concession to the progressive missionary spirit of the Conference, the way will then be fairly opened, he said, to the endowment of the Conference with independent executive functions. Mr. Bellows urged the wisdom of the association's placing one or more active missionaries in the field, as a kind of untitled bishops, with roving commissions, men with ability and wisdom enough to help re-organize and wake up the weaker churches. This experiment when fairly tried, has always been productive of great good and we hope to see the number of ministers who are at work but foot-loose greatly multiplied.

## THE WESTERN UNITARIAN CONFERENCE.

### THE SPIRIT OF THE CONFERENCE.

A spirit of work, a sense of strength, a great hope, and no backward look! Such seemed to me to be the atmosphere in which the Conference met, deliberated, and parted. There was not a "gloomy

doubt" or a complaining tone in any of its papers or measures. The path of duty was clear enough, and the work to be done pressing enough, and the outlook sure enough to enlist every mind and hand and heart.

There was from first to last the steady step which full numbers and urgent tasks, and unfaltering faith give. Meeting for the first time under complete organization in all the branches of our cause, it may well stand as the fit inauguration of a great work in the West.

Each day brought its surprises of good things said and done. And the things said in public were but a tithe of the good things said and felt in private—all looking toward the full accomplishment of our desires—the releasing of men from the double superstition, on the one hand of fearing to think, and on the other hand of thinking that every form of religion is some menace to liberty. For once these misconceptions are removed, the way will open to a harmonious and full fellowship of all good men to a regenerated social and civil life.

J. C. L.

### THE THOUGHT OF THE CONFERENCE.

I am asked to say something about the thought of the Conference, a perilous task, useless unless frankly performed, but who shall sit in judgment? Everything depends upon the point of view. He is a rare critic who can avoid seeing strength in the thinker who adopts his own conclusions, and weakness in one who is opposed to him. Still I think the general impression of all listeners was that the intellectual performances as a whole were of a high order, although there was the widest difference of opinion as to single utterances; the same address being characterized as "strong" and "feeble," "profound" and "thin." But among the prepared addresses and sermons I did not hear one which seemed weak, flippant or insignificant. The common trait was *earnestness*, earnestness almost in excess. This Western Unitarianism seems not so joyous as it ought. There seemed sometimes almost a Puritanic severity of thought and feeling, as if the struggle for existence and the slow work of realizing the hopes given in the new gospel were telling upon the spirits of the workers.

To those who knew many of these Western workers in the days when they were regarded in the East as radicals and iconoclasts, there was something startling in their attitude now. To hear Learned on the spiritual mastery of Jesus,

Blake leading a liturgical service, and Gannett advocating a creed, suggested a strange reversal of the notion that the West makes radicals out of Eastern conservatives. Even Thayer's essay on the Bible, contrasted with one delivered by him in the Barton Square church in Salem, marked a long step towards a more tender and spiritual use of the book. But in all this there was not the sign of a return to discarded ideas. The impression was that on the spot where they stood these men had sunk deeper wells of thought and feeling.

Another characteristic of the Conference was that the lay as well as the clerical women of the Conference showed themselves masters of thought and expression. Having something to say they said it with directness and force, lacking, however, to a singular degree the command of their voices. In a house of perfect acoustic qualities, where the lowest soprano note of a singer is perfectly heard, most of the women failed to use their voices well. It is a defect so easily remedied that one wanted five minutes to set the matter right. But one thing is clear. The intellectual drudge in Western homes will not hereafter be the woman, and, unless men spare a little time from business for intellectual pursuits the husbands will no longer outgrow the wives as formerly, but the reverse will happen.

Most of the extemporaneous efforts would have been shortened and improved had the matter been carefully committed to writing. For a formal address, under unusual circumstances, the chances are ten to one in favor of the man or woman who is set free from the necessity of thinking on the feet. Still there was not a sermon which was not of a high order, and the sermon before the Conference was of remarkable strength and good quality. The sermon by Miss Safford was the most *satisfying* that I have heard from any woman.

Without further attempt at judgment may I not consider my commission executed if I say that to a new-comer the general impression was that the thought was strong and even; that the tendency was towards reality and spiritual uses; that almost nothing was offered for display; and that while flippancy and frivolity had little place in the proceedings, there was somewhat too little of the easy geniality, and gentle flow of good spirits which is so marked at a National Conference at Saratoga.

G. B.

#### THE CONFERENCE AT PRAYER.

To work, to play, to think, to pray—all these are

prayer in the season of each; for all are different activities of the soul and body in seeking some good things, which are first wished for and then striven for. If desire and effort be mindful of the Infinite Source of all good and then of the laws of nature, they are effectual prayer. The Conference was marked by a very earnest spirit of devotion. The morning meetings for religious expression were full. We have been accustomed to gather in these meetings heretofore with a very warm-souled handful, but only a handful, ten or twenty people; but here gathered fifty or more, not anxious to speak, but listening to a few serious or tender words, and happy to sing their praise or thanksgiving. The sermon by Miss Safford reflected and enforced this religious spirit looked at as feeling, for it was glowing with it, as heard from the desk and graced with that gentle presence. How much more preaches the person than his word!

The Sunday-school meetings were similarly alive with the joyfulness of worship, uttered in music; nor in this connection must the extremely glad religiousness of Mrs. Parker's paper on Infant Classes be forgotten. Never in the West, and some say in the East also, has there been such a Sunday-school meeting among us. For the attendance was large, even on Sunday afternoon in the rain when the children's union meeting was held, and full of living interest; the talks to the children were strong and dignified, childlike, but with no mixture of baby-talk; and the opening meeting of Song-Service, when the large congregation joined together in a service of response-reading, song and prayer, following with inspiring singing of some of the lovely and genuine music which the children are now learning to sing and to love to sing, was beautiful and stirring. When the Bible was taken up by Thayer and Wendte it was not any critical or historical views of it which were brought to debate, though we welcome these too; but its "Religious Uses" were reverently treated by minds accustomed to the most untrammelled thinking. "Our Relations to Present Religious Problems" was treated by Mrs. McMahan in no cold or curious manner, but with a gladness of assertion that while religious questions may change and pass, the question of religion is perpetual. And the prevalent devotional feeling was both reflected and uttered, mutually helped and helping no doubt, in Gannett's delicate and lofty address on Church Covenants. To my own feeling, this *spirit* enduing the fearless liberty which prevails with us (for a faith which is

above dogmatic insistence, casts out fear, like a love which is above conditions) was the most impressive and noble thing about the Conference. It transfused all the thinking and all the working, even all the playing, and will remain as an influence and a memory when the things done shall have passed away and the thoughts uttered shall be corrected or forgotten.

J. V. B.

## THE CONFERENCE PROPHECYING.

The Western Conference of 1883 seemed to have something prophetic about it,—a far outlook, and a forward-stepping attitude. Whether the steps be taken and the prophecy be made good depends on the people who did not come to the Conference, and the question, How deeply by 1883 have we come to really love our Faith? The delegates, at all events, hoped and planned for new money-givings, new agents, new publications, to carry the Faith abroad.

(1). NEW MONEY-GIVING.—The Treasurer usually greets us with an invitation to make up, on the spot, a deficit of \$100 to \$200. This year he announced a surplus of \$800! For one short moment we may have been proud; then we humbly understood that, as but three-fifths of the Secretary's time had been claimed this year, only three-fifths of his former salary had been paid,—\$1,500 instead of \$2,500, saving \$1,000; so that, although with \$800 in the box, we were in ethics \$200 short as usual. The law had not been broken! The \$500 of this surplus which we unanimously voted to even up the Secretary's salary was virtually so much voted to the Fourth Unitarian Church of Chicago, now enjoying resurrection under the remainder two-fifths of our Secretary. If I am not mistaken, this marks a new departure, being the first time that the Western Conference has been strong enough to directly help with money one of its struggling churches.

To this \$500 of cash in hand there went no less than \$28,000 of cash in hope. The National Unitarian Conference, held last fall at Saratoga, voted to raise, if possible, \$10,000 to help build new churches in our Western capitals, Des Moines and Madison; of which sum, \$3,000, it was believed, should come out of the West itself, leaving the main burden still on Eastern friends. This *ought* the Conference recognized in a strong resolution to the effect that the West should now aid the East in building Western churches; and the resolution will surely be made deed.—In still more prophetic mood we approached Mr. Wade's great offer of \$350,000 to found a Western training-school for ministers of

the Liberal Faith. The offer is conditioned on the raising of \$150,000 from other sources. It was voted to borrow, if possible, John Snyder from his St. Louis pulpit and put him in the field, along with Russell Bellows, as special Western agent to secure at least \$25,000 of this sum from the Western men and women who believe in such a school forever "open at the top,"—to quote Mr. Wade's second condition. *Wanted.—Five thousand poor men to give \$5.00 each to sow the twentieth century with the Liberal Faith!* If they exist, the dozen rich men surely live among us too, who will be moved to follow Mr. Wade and invest \$125,000 of their gains in the future "gladness of the world."

(2). NEW AGENTS, besides the Wade school agent. Without increasing five per cent. the apportionments upon the churches, the Conference saw itself able this coming year to spend a thousand dollars in either of two new ways the Directors might deem best; either by appointing for eight months an Assistant-Secretary-for-the-Field to work with Mr. Jones, the General Secretary at the Chicago centre; or by helping to maintain State Missionaries. The latter policy is the one to be steadily aimed at; but in our wide field, so slightly cultivated, the former plan may perhaps be the shortest way to reach that aim all round. One or two states already have their missionary, but the others, not ready for such concentration yet, meanwhile need an organizer's visits.

But there is an humbler mission-work which might begin this fall at very small expense, wherever one or two devoted lovers of the Faith are found—a Post Office mission by tracts and correspondence on the Cincinnati plan already several times reported in this paper: Its simple method is to advertise now and then in leading papers that tracts about Unitarianism will be sent on application to a given address. If time comes short as applications straggle in and correspondence gradually opens, it would be easy to add another's leisure to one's own in such a ministry of service. This Post Office work was strongly urged upon the Conference—at least one center for it to be opened in each state this fall; and also the use of a Church-Door Rack in every church, to offer tracts and to lend books to all desiring them,—a sort of church-door pulpit with the sermon made *pocketable*.

(3). NEW PUBLICATIONS.—To give vigor to such work as this, some fresh tract-literature is evidently needed. To provide it two new publications were suggested at the Conference. One was the issue, by a Conference committee, of a fortnightly sermon

—twenty sermons per year for fifty cents—to be subscribed for in block-subscriptions, twenty to one hundred copies, by the churches, and used by them as they would; probably for free distribution on the “rack.” But as only a fifth of the 1,500 copies needed to warrant this plan a trial was subscribed for by the delegates present, this candidate for work had better be considered blackballed for the present. The other publication is a series of pamphlets which some of the Unity Publishing Committee will issue,—to be called “Unity Mission.” Its successive numbers will aim to show the thought-side, heart-side, and life-side of the Unitarian Faith as its editors understand it. The first two numbers of this series are already out: No. 1, “Natural Religion,” and No. 2, “The Religion of Jesus.” No. 3 will probably be “Unitarianism as shown in Western Church Covenants,” etc. No. 4, “Shall we Pray?” No. 5, “The Power of the Bad.” (J. V. Blake’s Conference Sermon, just delivered.) No. 6, “Unitarianism, its History and its Principles.” These will be ready by mid-summer, and more will follow. They can be ordered from UNITY office (see advertisement elsewhere in this paper). It is hoped that these new tracts, in connection with older material to be had from the A. U. A., and other sources, will amply supply the church-door racks and equip the workers working through the Post Office.

New money-givings, new agents, new publications; altogether, the Western Conference was in a prophetic mood at Chicago!

W. C. G.

#### THE CONFERENCE AT WORK.

As a close student of the annual meetings of the Western Unitarian Conference, for the last thirteen years I can confidently say that the one just closed leads all the rest in point of working earnestness. There was a larger number of delegates who were manifestly more interested in the final outcome of the meetings than in any bright thing that might be said at the meetings. In the well-packed and fully elaborated programme running through seven days and representing three different organizations, there was but a single disappointment, that of our Eastern brother, Prof. Toy, before the Sunday-School Society. Day after day the sessions were called to order with full attendance, and the sessions held the attendance to the end. Never before did the Western Conference give such deliberate thought to such large questions. By far the most important conference deliberations were of the obscure kind done in the committee room and which cannot be reported. Long and protracted sessions were held by the committees on the “Wade School,” on “Publications,” on the “Work for the

Year,” and by the “Council of the National Conference.”

The working spirit of the Conference becomes apparent in the fact that on Thursday preceding the public exercises, the Boards of Directors of the three societies held perhaps the fullest meetings they have ever known—only two out of the twenty-one Directors of the Western Conference being absent at the roll call; and on the Thursday following the week of hard work the new boards of the Sunday-school and Western Conference spent most of the day in council.

The *Christian Register*, our more favored contemporary, sitting in the midst of so many near neighbors, who this week can lunch with anniversary friends in Boston and dine each day at home, suggests that the only fault to be found with the Western anniversaries is that “there was too much of them.” This may seem to be a legitimate criticism. Doubtless many became very tired, and the tax on the hospitality of Chicago homes may, in some instances, have bordered on the burdensome. But no great creative work can be accomplished without fatigue, and especially without time.

Of the three hundred delegates or so in attendance, several travelled over a thousand miles and many came from three to five hundred miles. This expenditure would be unjustified by any light pleasure or easy-going reunion.

The Western Conference and its associate organizations began work this year for the first time under workmanlike conditions, with legal existence and some growing possibilities for a central work and a central life. I predict that future meetings will have more, not less work, to do and those who attend will seek to release themselves still more from the distractions of outside attractions and gratuitous hospitality. Bro. Batchelor thinks that the Conference was “somewhat wanting in joyousness.” This is quite to my liking. ’Tis a hopeful sign, if in these days there comes to any body of liberal-minded women and men that conscious *burden* the prophets of old felt, a deep sense of responsibility, a heavy care for the cause in hand. For these bring a joy more real and deep than smiles, and sweeter than merriment. Yet the Conference was not wholly wanting in its play side. The conviviality of the noon-day lunch in the pleasant social rooms of Unity Church were greatly enjoyed by all, but the few care-takers who had no time to eat. The genial reunion on Monday night lit up by the face and song of our Scandinavian poet-preacher, and the half-holiday given to the entire Conference through the generosity of our president, that took over two hundred excursionists to visit the marvelous embodiment of ideals in brick and stone, in the model industrial village of Pullman, was a fitting close to a Conference—not ideal but looking nobly toward the ideal, a Conference so successful as to make us believe that the next time we try it, it will be still more successful.

J. LL. J.

# Contributed Articles.

TO ———, A SKEPTIC.

M. E. M.

Why scan, with eager, questioning eyes  
The mysteries of land and sea?  
Look up, and from the star-lit skies  
Learn thou of life's eternity.

O doubting heart, hush thy unrest,  
And feel thy God in all supreme;  
Lay thou thy head upon His breast,  
For love, true love, is *not* a dream.

God's laws are love, and faith is sure  
To lead thy bleeding feet to light.  
Ah! faithless love of man, impure,  
An *ignis fatuus* in the night.

All, all is love but man, and he  
With wearied brain ere long shall turn,  
A tired child, at last to Thee,  
O Nature, and thy lesson learn.

Boston.

## TRUSTING.

LILY A. LONG.

High on a bough of the rocking tree  
A bird's nest swung, with its fledglings three.  
The wind blew high and the wind blew low,  
But never their hearts were afraid. Did they know  
That not a wayward sparrow should fall  
To the earth, but the Father was in it all,  
And that their home was as true a part  
Of the plan of the universe, fixed and high,  
As the stars that shone from the distant sky?  
The wind may lay the forest low:  
No harm can come to them, they know,  
Cradled upon the Over-Heart.

## SOME THINGS WE NEED!

A PAPER READ BY REV. JOHN SNYDER OF ST. LOUIS BEFORE THE  
WESTERN UNITARIAN CONFERENCE AT CHICAGO, MAY 14, 1882.

Years ago, before the present governor of Massachusetts had been converted to the "sweetness and light" of the Republican party, he was acting as attorney in a trial in one of the chronic Republican districts of the commonwealth. "I move, your Honor," said Mr. Butler, "that the proceedings of this case be published." Permission being granted by the Court, the clerk said, "In what paper do you desire the publication made, Mr. Butler?" Ben named an obscure Democratic sheet that was living on the crusts of Federal patronage. "I don't know any such sheet," replied the official, with a contemptuous curl of the lip. "My dear Sir," said Ben, with as much benignity as his peculiar face was capable of holding, "If you keep us here 'till

you tell us all you *don't* know, this Court will not adjourn this week!" Mr. President, we should have to postpone all other business in this Conference if we seriously gave ourselves to the task of considering *all* the things which, as a religious body, we really and imperatively need. It would consume valuable time even to tabulate and classify our denominational wants. We may say in general terms, that our needs have multiplied with our possessions, and according to the blessed law of wholesome growth, the more we have of men, money, churches, denominational instrumentalities and spiritual prosperity, the more sharply conscious we become of our increasing necessities. I am no veteran, and yet I can remember when the Western Conference could do all its work in three days and spare the time for all its delegates to visit all the cemeteries within a radius of ten miles; and when scores of people attended the Conference with something of the spirit with which some persons in St. Louis attend funerals without having gone through the formality of an introduction to the bereaved family! They go for the ride! That period of "masterly inactivity" has fortunately gone by.

You remember that in one of the old miracle-plays of the Middle Ages, there is a stage direction which describes Adam as "crossing the stage on his way to be created." After more than a quarter of a century of a similar process, we have reached what may be called the *creative* period of denominational existence, and are therefore very clearly conscious of certain needs which are perhaps peculiar to us alone. I shall have time to suggest two or three. We are confronted by the most tremendous problem that ever beset a religious body. These are its terms: How can we become organically strong, and secure that compactness upon which strength depends, without the sacrifice of individual religious freedom? The solution has never been satisfactorily given. Religious inspiration has usually either evaporated into a mist or hardened into a crystal. Both mist and crystal are of incalculable value, but they do not furnish the conditions for the solution of this problem. We need a method by means of which the religious sentiment and convictions of individuals may gain all the cumulative force and influence of institutional life and not sacrifice the absolute freedom of individual development. I use the word "absolute" advisedly. It is only in action that personal freedom is, of necessity, to be qualified! Ever since the first meeting of the National Conference we have been, consciously and unconsciously, *feeling* for the answer to this puzzle. At first this effort caused a marked growth of bitterness and alienations among the separate churches, and almost justified the glowing prophecies of the extreme advocates of independency. We followed the older methods of ecclesiasticism and sought for the basis of unity in doctrinal uniformity. The sad result that immediately followed was mutual misunderstandings, misconstructions and the angry sharpen-

ing of theological differences. It was evident after a few acrimonious years that our churches would never be glued together by a creed, no matter how thin and colorless the adhesive mixture might be. Like the cat and the dog on the hearth-rug we could live in harmony 'till we were chained together! We were violently divided into two great parties. One party seemed bent upon so restoring and retouching the portrait of Unitarianism, that its best friends might mistake it for orthodoxy; and the other equally determined to so distort its features that its own family wouldn't recognize it at all. I think we are all moved to thank God that that critical and spiritually unfruitful epoch has passed away. To use a commercial phrase, we have ceased to *force* balances on our theological ledgers and have begun faintly to see that the closest religious harmony may exist and even the most effective working unity be maintained among brethren who are almost antipodal in the greatness of their theological divergence.

This has come from the frank recognition of the fact that the bond of religious fellowship is with us constitutionally different from what it is with the surrounding religious bodies. They distinctly rest upon creeds. Sometimes they are so delicately and ingeniously poised that the centre of gravity is found in an extremely narrow basis. Sometimes the theoretical creed looks like my boy's arithmetical example after the process of cancellation has been completed: more scratches than figures! But the fact remains that, in the great denominations, the creed is the necessary factor of religious association. But we belong to a different religious *genus*, and this we need to emphasize in all proper places and at all proper times. Our churches and our association of churches must find their principle of religious fellowship not in uniformity of belief but in identity of purpose. In the study of religious *truth* we must come together in the spirit of scientific men whose methods, being rational are identical, but whose conclusions, being conditioned upon capacity may be widely different. The old question "What do you believe?" loses its present rank and is displaced for the moment by the more important queries, "*Why* do you believe, *how* do you believe and what uses do you intend to make of your belief?" And we shall be astonished, I am sure, at the wholesome, joyous result, when the place and function of creeds is once determined in our religious organism. When it is decided that they do not even in the slightest way, condition religious fellowship, but are only the classified results of our individual or collective thinking about Religion, bearing the same relation to living religion that botany does to flowers, or astronomy to the stars—then we shall cease shying at that dread word "creed," we shall no longer regard it as a separating fence between different schools of thought; and we shall frankly strive to verify and classify our common theology, and just as frankly recognize that all the sincere and rational conclusions that come out of that process are entitled to

equal respect and consideration. We all of us pretty well understand and share the spirit of the old German whose money was deposited in a bank supposed to be unsound. He laid his check on the counter and said, "If you have got this money I don't want it, if you haven't got it I do." Our denomination never seemed so near insolvency in the matter of distinct religious faith, as during that short period when a few men insisted upon drawing "sight drafts" upon the individual theological beliefs of every man and woman who came to our representative conventions. Excessive taxation always locks up private treasure, and makes men plead poverty; and ever since we have generally abandoned the notion of measuring religious unity by the standards of theological sameness, it is surprising to see what unlocking of private treasuries of faith and belief has taken place. Scores of men who, like Falstaff, "would give no man a reason upon compulsion," and who were supposed to be almost upon the "ragged edge" of agnosticism, have blossomed with reasons for the faith that is within them. We must say frankly with Friend Gannett, that we cannot crowd this great principle for which I plead entirely into the Unitarian name yet, but the need it represents is surely the ripest fruit upon our denominational tree.

I think we need what may be called the divine power of exact definition. Dr. Stearns used to say at the Divinity school: "Young gentlemen, next to the grace of God, the most valuable thing in a man is the ability to distinguish between things which are not alike." He might have said that among theologians of the second rank, it is one of the rarest gifts in the world. It is no exaggeration to say that great masses of Unitarian men and women have for half a century held in esteem and professed to follow the fundamental principles of our denominational masters and yet have, apparently, not the faintest conception of the necessary theological and religious conclusions in which those principles find their logical issue. Unitarians talk of religious authority, and the limitations of individual freedom in religion, and the moral danger of certain forms of theological conclusions, and the uses of miracles, and the nature of Biblical inspiration, precisely as if they were orthodox whose osseous tissue was still undeveloped. For an amazing illustration of my meaning, read some of the communications in the "Register" on the subject of Sunday-school Literature. I confess that some of them were a startling surprise to me. Not, of course, because they represented opinions that have grown obsolete and untenable—that indicates simply lack of knowledge; but because they seemed to reveal an absence of mental courage, a distrust of intellectual freedom, a timid antipathy to theological growth or change, which is as pitiable as it is remarkable. Men hold radically different religious opinions from ourselves with whom we are in the closest intellectual and religious sympathy. To such differences we trace much of our intellectual stimulus. Only shallow minds find

pleasure in the echo of their own opinions from friendly lips. But, surely there are certain principles of intellectual action in religion, which are as vital to the Liberal faith, as air to the lungs or light to the eye. The belief in the absolute supremacy of the rational nature certainly creates the conditions in which pure Unitarianism can exist. I can conceive of a Romanist being a pure rationalist, finding in reason and conscience the very motives for the soul's submission to a supernatural guide. And such a man may be nearer the real heart of Unitarianism than that good brother who made his essay "as radical as he could and would have made it more radical if he had known how to do it." It is the sincerity and conscientiousness of the rational method rather than its outcome that makes the essence of true Unitarianism. This thought, recognized as a stable and universal principle, must hang above our heads like the north star, guiding our footsteps in every stage of that restatement of religious doctrines upon the threshold of which I believe we stand. Then the bitterness of past controversies can never be renewed, because the observation of truth will not be perturbed by the presence of the dread of consequences to the observer. The important thing will be the mind's attitude, not its conclusions. If we discuss inspiration, revelation, miracles, resurrection, questions of Biblical origins and authority, two mighty considerations shall take us below the very roots of these subjects; first the thought that the individual reason and conscience must ever be the measure of truth and right for the individual; and second, the reflection that spiritual truth only can reach the soul through the spiritual faculties. Thus, if every shred of modern biblical scholarship should be swept away, if the theories of biblical evolution should all be shattered, and the Bible traced back in history to a dark spot from which it issued with miraculous effulgence; if it could be proven that Moses brought from the awful peaks of Sinai the marble leaves upon which the divine hand had written the signature of the Infinite, it wouldn't alter by a hair's weight the true relation of the rational soul toward religious truth. The divine manna of the wilderness was only food to those who could receive and assimilate it; and no theory of a divine influx of revelation in the soul can ever be substituted for the divine order of receiving truth through the rational faculties.

Now, a single word upon the instruments by means of which our faith may be made more efficient. The great bridge which spans the river at St. Louis is in many important mechanical respects *sui generis*, created without model, and the great engineer who built the work and invented the new features of the structure, was obliged also to invent the *machinery* by which these novel parts of the bridge were made. In part this necessity exists with us. In using some common words we must fill them to the brim with new meaning. The discoveries of Columbus not only created the need of new geographies but the more careful revision of

the old. Every advance in knowledge, every new triumph of science has widened and deepened that word *Theology*, and poured fresh floods of meaning into it. Once, it simply meant the study of that last will and testament of God, in which he bequeathed to the Church all the real and personal property of the divine truth on the planet. Then other wills have been discovered written in the granite and the star and the spirit of his children. We have come to a kind of Socialism in Religion, which declares that every man has a divine right to every mine of truth he can discover and work! And so Theology has come to mean with us vastly more than it could have meant to our fathers. It means now the *religious interpretation of the universe*. Now, the greatest revolution in the methods of secular study of this modern day, was the introduction into education of the physical sciences. This brought man's mind into right relations with nature, and practically re-created human education. This has necessitated a vast change in the working instruments of every university that has been touched by the modern spirit. To this necessity, the schools of theology have paid but slight attention. The methods of medievalism, almost inappreciably modified, prevail to-day in every denomination. Our thought has outgrown its forms, over-run its channels. I think we need a university whose function shall be to translate into spiritual and ethical terms all facts of human life, all science, art, philosophy, all outcomes of social relationships; and show men the larger, finer issues of the sacred science of theology! Surely, every theological school in the land is insufficiently furnished for this great work. The future church of America is not only to build pulpits, it is to influence and control the Press, inspire political and social economy, and to consecrate and use in its work of righteousness, all elements of our complex civilization. And such a university will not lose sight of the significant fact, that the demands of modern education have created the *Specialist*. That is, the man whose vocation narrows as his knowledge broadens. And we certainly need an increasing class of men whose *special* function shall be the organization of the religious sentiment and action of society. Whose *divine business* it shall be to make the religious life of this land *institutional*. A race of prophets have *made* Unitarianism; now we can utilize a body of lesser men who shall be *made by* Unitarianism. In this direction our sister denominations have had an immense advantage over us. Their systems recreate men into their own spirit. By careful drill and discipline they make of immense value to themselves numbers of men whose native gifts of devotion and zeal are little helped by original mental power—men in whom professional aptness has become a second nature. To us, because of our loose method of professional culture, such men are almost always useless, and frequently mischievous. What has been quaintly called a "priest-mill," in which men are mentally constructed like hurdy-gurdys, so that their creed-masters can grind out a

limited number of doctrinal tunes, is increasingly contemptible under the light of modern culture. But nothing could be more in harmony with the prevailing ideals of education than the creation of an educational institution in which men should be trained by special lines of study and experience, to the *business* of organizing, directing, educating and bringing to most intelligent and wholesome ethical issues, the religious convictions and purposes of this country.

## Conferences.

### THE EIGHTH ANNUAL REPORT OF JENK. LL. JONES, SECRETARY OF WESTERN UNITARIAN CONFERENCE.

In response to the annual call for statistical returns from the several societies that are found in co-operation with the Western Conference, a larger number have been returned than ever before, and these returns indicate an increasing care and conscientiousness in filling out the blanks. Duplicate blanks were also sent both to the pastor and chairman of the Board of Trustees, accompanied with a suggestion that a duplicate copy be filed, or pasted in the Secretary's book of the Society, so that the figures compiled may become a matter of annual record at home, as well as at the Secretary's office in Chicago, and I am glad to say that some at least of the Societies are following this good custom. This may do something towards correcting a most reprehensible slackness in regard to church records and church book-keeping which characterizes too many of our Western activities. Our statistical year, approximate exhibit of which is made in these returns, ends April 1st.

Of the sixty-four societies reported thirty-eight have held regular services throughout the year. Hobart, Ind., has service half the time; Cooksville, Wis., one-fourth of the time. Regular services have been started and successfully maintained during the latter portion of the year at Oakland, Cal.; Sioux Falls, Dakota; Monmouth, Ill.; Creston Circuit in Iowa and All Souls Church of Chicago; San Jose, Cal.; Shelbyville, Ill.; Des Moines, Iowa; Louisville, Ky.; Ann Arbor, Detroit, Grand Haven, Jackson, Mich. St. Louis (Church of Messiah) and St. Joseph, Mo., and Marietta, Ohio, persist in the questionable economy of two services the year round. The experience of the steadily growing majority of our Western churches who are laboring to improve the quality by reducing the quantity of the church service seems to show clearly that, with the exception of a few of the churches in large cities and in college towns, which can attract an evening audience of a different character than that of the morning, the best results are obtained by concentrating the energies of the preacher and the interests of the parish into the one family gathering on Sunday morning.

Forty Societies report an attendance of 5,650 listeners, or an average of  $141\frac{1}{4}$  listeners to each. Which, to evade any suggestion of vivisection, had better be thought of as 141 men and women and a boy. Forty-two Churches report 2,615 families, which on a fair division would give 62 families and the eleven forty-seconds of a family to each

parish. This fractional part of a family is doubtless represented in every parish by the young married couple who deliberately avoid the responsibilities and consequently miss the dignity and blessing of a home by settling down to a boarding-house life.

Of the thirty-eight, answering the question: "Have audiences increased during the year?" twenty-two say *yes*, while sixteen, loyal to the example of the illustrious Father of our Country say *no*. Unity Church, Chicago, and San Diego, Cal., rejoice in ten per cent. advance. Geneseo, Ill., one of the best managed Societies, in the hands of one of our hardest working ministers, is receiving its reward in the shape of  $33\frac{1}{3}$  per cent. increase. Hobart, Keokuk and St. Joseph have doubled their constituency.

Sioux Falls, Davenport, Louisville, Church of the Unity, St. Louis, Kansas City, Rochester and Marietta, Ohio, indicate their increase by the modest word "slightly." St. Paul being still more anxious not to be misunderstood says—"a little."

Ann Arbor forty per cent. The far West and Wisconsin seem to have in each of their churches the man who always counts the audience. We presume every Church has that man, but unfortunately he is not always on the Board of Trustees, hence the vagueness of the returns.

San Jose has an increase of twenty-three; Milwaukee fifteen to twenty, while Madison reports a growth of four. This exactness is arrived at, I presume, because the last four chairs in the little synagogue have been occupied; if any more come they will scarcely find standing room until the new church is built.

Forty-two Churches report money raised for current expenses, \$102,629.45, being an average to each Church of \$2,443.54. The most expensive establishment of religion within our borders is the Church of Messiah, St. Louis, whose last year expenditures amounted to eleven thousand dollars; this sum it should, however, be remembered sustains the activities of two Churches with regular audiences, that of the Mission Church probably being nearly as large as that of the parent Society. The next in point of internal receipts is the Church of Messiah of this city, nine thousand; Unity Church, seven thousand two hundred; Buffalo, New York, six thousand; Church of Messiah, Louisville, \$5,630.76; Detroit \$5,500, and so on down to the worthy fellow of these Societies, at North Platte, Neb., whose current expenses for the year aggregated \$60.00. A secretary's report to be valuable should not be entirely made up of figures. But to save time I refer you for the moralizings fitting to this portion of the report to be found in the 25th chapter of Matthew, 14th to the 30th verse. On back indebtedness there is but \$3,809.57 from six Societies as opposed to the \$53,836.00 of last year, but this small sum includes one thousand dollars raised by the little band at North Platte alone, and \$289.57 worn away from the mortgage that hangs over the little Unity Chapel at Humboldt. If the large sums of previous reports move you more than do these small items it is because you do not know and can not realize the long patient and heroic strugglings of these little mission bands toward the humble ideal of the plainest chapel to be called their own—unencumbered by debt. But very few obstinate mortgages still remain. These aggregate \$35,718.00 and are carried by ten societies. Humboldt, Keokuk, Louisville, Ky., and Omaha, Neb., are

burdened with debts which must be leaden weights around their necks. The St. Paul Society is the first church we have ever known that seems to take comfort in its snug little debt of \$3,000.00. They caress it tenderly as a child of their own choosing, and through all the temptations, disappointments, vicissitudes and ambition of church building, have kept the faith and have not allowed the debt to pass beyond the limits prescribed for it at the outset.

Twenty-four Societies have been at work either repairing or building church edifices, for which purpose \$32,253.44 have been raised. The forty-two church buildings reported have an aggregate sitting of 16,054 or an average of 382 $\frac{1}{4}$ . The original cost of these buildings was \$658,292.00. Many, indeed most of these church building belong to weak Societies and accommodate small congregations, and yet the average cost amounts to \$23,510.42—a sum which ought to carry its own lesson.

The way in which these Societies have discharged their obligations of fellowship and co-operation to our general societies, to whose fostering care, strengthening and directing influences through the years, an appreciable amount of their success is to be attributed, is fully set forth in the financial reports which are offered you by the Treasurers of the Women's Conference, the Sunday School Society and this body. In answer to the question: What other contributions have been made for missionary work? but eleven Societies make answer in money terms. These have contributed an aggregate of \$2,140.00. One Society modestly refers us to Matt. VI: 3, which hints that the left hand should not know what the right hand doeth in these matters. We are fully persuaded that a large amount of indirect missionary work is hidden from us, from a similar reason, but it is also equally certain that many of the blank spaces in our table are blank on account of the absence of facts rather than the presence of the Christian grace of modesty. The amount of missionary work done in and by our Western societies, more real and genuine than can be stated in money columns, can be found so much more fully stated in the report of my colleague, Miss Roberts, that it is scarcely worth while for me to attempt to summarize the meagre facts which can be gathered from the answers of these questions all too general and vague on my own blanks. But enough of this work has come to my desk to make one feel that our Unitarian Churches are certainly awakening more and more to the joys that come only from labor—that they are beginning to taste the inspiration that comes with perspiration. Quite a number of Societies are doing something towards making systematic the distribution of tracts, the circulation of literature. Our ministers are doing a great amount of printing, which in a majority of cases means not a little direct expenditure of funds on the part of themselves and their Societies, for it is a fact established by large experience that "printer's ink" is expensive, at least in the hands of the Unitarian missionary. Before glancing at the missionary work done in the West during the last year, I must try and give the result of an attempt to inquire into the experience of our little band of Churches concerning the two most difficult problems in our Church administration, viz:—The music and business management. Look at these my brethren in the ministry! and see their faces wrinkled with care and their heads prematurely silvered and realize, oh you complacent laymen! that many

of these wrinkles and most of the gray hairs are traceable to the trials and anxieties which come to them from the choir and the Trustees. The over-activity of the one and the under-activity of the other are the burden and the sorrow that lie deep in the heart of the Unitarian minister. It is for me simply to hint at its existence, but why should I undertake to unveil the wounds, for which as yet no Gileadite balsam has been found!

Have you a choir? Thirty-eight Societies answer yes, while four, only, cheerfully say no, viz:—San Jose, Quincy, Kansas City and All Souls Church, Chicago. Twenty-seven of these choirs are quartets; eleven, chorus choirs. We have only eighteen pipe-organs in the West. But thirty-five of our societies paid last year \$19,217.00 for music—an average of \$549.07.5-7, which is more than one-third of the average salary of our ministers as calculated from returns of two or three years ago. The testimony on this matter is varied, and shows already that it is the unsolved problem in the modern church.

I will let the brethren speak for themselves:

"We find that it pays to have a first-class paid choir."

"We find it best to pay a stipulated amount and have the choir placed near the audience."

"We think it better to have a choir than to depend on congregational singing."

"Impossible to secure good singing without paying for it. Volunteer choirs not to be depended upon."

"A conscientious choir is almost essential to good congregational singing."

Occasionally the reports break out in rather a boastful strain over their choral attainments; for instance:

"Have a very acceptable choir, probably the best in our city."

One trustee says:

"Our choir is first-class, adds greatly to the services, and brings in a large number who would not come to church except for it."

But the minister of that same parish, writing from some unwritten history, reports:

"More easy to purchase ten organs than to find one organist."

It is quite clear to see in these reports that many of our ministers see the weakness of delegating this religious exercise to the four or more hired persons in the organ loft; and are anxious to counteract this tendency toward vicarious singing. Various brethren write:

"Experience with a choir is about the same the world over, I think—queer."

"For myself I believe in a chorus choir and congregational singing every time, but many people in the pews do not."

"I am not in favor of choirs other than choruses to lead."

"My experience is that Unitarians have but little ability to carry on congregational singing."

"In my missionary work here I have tried to train the few I could—with fair voices—and to interest them in the devotional services; encouraging all to join in the singing as well as all of the service."

"Prefer congregational singing."

"The best music is congregational singing led by a choir or good precentor."

"Congregational singing satisfactory to most of the society."

"Our congregation sing and have improved in the service since using Unity hymns."

"We have a leader and congregational singing from choice as well as from necessity."

"Give me congregational singing all the time."

Let me close this testimony with the following very suggestive hint which comes from one of our ministers who has had a long and varied experience in this matter, and has given our Western interest thoughtful study for many

years. It commends itself to the serious consideration of ministers and trustees:

"The expense of our quartet choir constantly increases; character of music does not increase. Paid choir a luxury which only very rich churches should indulge in; and like all luxury it enervates."

The least flattering columns in my tabulation of these reports are those relating to the business management of our churches. Very few report regular trustee meetings. Five have "monthly" meetings, four "quarterly;" others report "annually," "occasionally," and "on call." Only six societies in the West have advisory committees to co-operate with the trustees, and from an intimate knowledge of the inner workings of very many of our societies, as well as from these reports, I am warranted in calling your attention to the fact that our churches are in the main suffering from want of business wisdom, promptness and energy. It is a remarkable fact that men who in the administration of their own business are very energetic and business-like, are often found slack and unbusiness-like in the discharge of duties which devolve upon them as church officers. Societies and movements often plead poverty of funds, when in fact the chief difficulty is poverty of energy. They complain for lack of money. These extracts from the reported experience of the churches in this matter will tell their own story.

"I think in most our Liberal churches there is too easy a way to leave the business of the Church to run itself; we have good and able business men on our Board."

"Liberals do not like to manage or be managed. They have a horror of the machine and let the minister run the church."

"The women of the Society take the leading interest in the business of same and consult with the male members respecting the moves to be made."

"We need more of Romans XII, 11. (For fear you may not recall the reference let me tell you that it reads as follows: 'Not slothful in business, fervent in spirit, serving the Lord.')"

"Want best business men and women, but they are the busiest and it is hard to get them to look after small matters. Good treasurer, frequent payments, and frequent collections necessary."

"We have been fighting a debt so long that our experience has been gloomy, but now we are happy to say we expect a pleasanter experience."

"I find it best to confer with the chairman before meeting, and have all business planned before the meeting."

"It is dreadfully unfortunate to have a heritage of debt. 'Pay as you go,' should be the motto of every Unitarian Church."

"Managed by business men, but a little slow. Money spent before it is collected."

"My salary is paid quite promptly, and now the church records and accounts are well kept."

"The business is coming into systematic order with day-book and ledger."

"Turn just as much of the management over to the people as possible."

"Annual deficits made up by subscription. Expenses always exceed pew rentals."

"Have one fixed principle, viz.: making sure of the funds before proceeding to expend them. The Society is peculiarly devoted to itself."

"The pastor minds his business and the trustees theirs."

"There is no efficient management of this church and I've found it impossible to bring it about."

"Hard work to get trustees. All would like to be excused."

#### THE FIELD.

Let us take a bird's-eye-view of the whole field for a moment, and try to get something like a just perspective of present conditions that we may be better able to appreciate the possibilities and responsibilities of the future.

*The Pacific Slope.*—The brave little Society at San Diego

with David Cronyn, an honored alumnus of Antioch and Meadville, and the new Hamilton church at Oakland, are the only active Societies sending us reports west of the Rocky Mountains. These Societies have shown a strong desire to be counted in: the President of the San Diego Society reporting: We are just now receiving aid from others, and struggling to get on our feet, but hope to be able to do our share another year.

Brother Eliot, of Portland, sends greeting, but thinks he is too far away to receive or give much good, and concludes that Boston is nearer to Portland than Chicago—according to the Unitarian geography.

A friend from Los Angeles writes: "There has been no Unitarian Society here since Mr. Wells went away, nearly two years ago—but there is a good field here for a live man. We have a population of 18,000, rapidly increasing. Every other religious Society is in a flourishing condition, and costly churches are being built. A few men here will pledge together about a thousand dollars for the first year; the A. U. A. will give \$500 or \$1000 more—providing an active man, who will take interest outside of pulpit duties as well as inside, can build up a good church." Let any applicant for this position consider well these conditions before he fix his heart on Los Angeles.

*Colorado* has its two Societies. Denver is happy and prosperous—perhaps so much so that it forgot to fill out the blanks sent there. But Brother Weeks is here with a full delegation, come all this way to lift up his voice in behalf of waiting Colorado—whose words will be heartily seconded by Brother Gibbs and his little flock at Greeley, who are trying to establish themselves under great difficulties. The Trustee writes: "It is a hard struggle to hold together; we have to strain every nerve to keep afloat. Sorry we cannot do more for the world. The women—bless them—are our true help, and without their strong cheerful pulls we men would never keep afloat. The indifference of our Liberals, who have had no Church of their own before, is one source of our difficulties."

*Nebraska.*—In Nebraska there has much transpired during the year of interest to this Conference. Mr. Powell is laboring in the second year of his missionary superintendence. He has been wise enough in the start to work on long lines; has denied himself the passing and deceptive luxury of making paper societies, contenting himself rather with the wiser plan of gathering the loose bands of Liberals in the several towns he has visited under the elastic management of a committee, whose business it is "to labor and to wait" for the coming of their kingdom. In this way his work has been shaping itself in ten or a dozen growing towns in this young state.

In Exeter, Beatrice and Geneva this work is crystalizing into churches. During the year, through his labors largely, the Nebraska Unitarian Association has been organized, on the basis of individual and delegate membership, with the expectation that for a long time the individual membership must necessarily be the most important part of its constituency. Mr. Powell in addition to his State work has been enabled to extend his sympathies beyond state lines so as to carry a touch of Fellowship to Greeley, Denver, Kansas City, and St. Joseph. His presence in the state has also aided and encouraged the two organized Churches in the state. During the year a

parsonage has been built at Omaha at a cost of \$1,225, the Church organization perfected, and Brother Copeland has been enabled to persist in his long-established habit of doing a great deal of hard, generous work for very poor pay. A year and a half ago on visiting the faithful Cogswell band at North Platte, I found them pathetically struggling with a debt of nearly \$1,900 which had hung about their neck for over twelve years, and in view of the noble work done by this band in their pioneer town, I felt that if ever outside help was justifiable it was in this case, and pledged my influence that when they were half through I would labor for the removal of the remainder from the outside. About three months ago I was notified that their \$918 was paid, and in response to my petitions the Women's Auxiliary Conference have sent me \$200 for their relief, and I am still waiting for the A. U. A., or some other good Samaritan, to enable me to go and carry off that life-destroying mortgage.

*Dakota* is none the less an important and possible missionary field on account of past experiences. Sioux Falls is now an organized center, and invites the coming missionary.

*Kansas* has a steady work going on at Lawrence, and delegates are here from Topeka, with the word that there must be a Unitarian Church there. The city is rapidly growing, and the necessary local expenses of an experiment and something toward a minister's salary can be raised on the spot, providing the right man appears.

*Missouri*.—In losing Utter from Kansas City it found Abbott for St. Joseph—and the dolefulness of the one place is offset by the cheerfulness at the other. The mission Church at St. Louis is looking for a pastor and we have reason to hope that ere long we will have five Unitarian ministers in the State of Missouri regularly at work.

*Minnesota* is the home of Kristofer Janson, and the most interesting missionary work among the Skandinavians, carried on by this poet-preacher under the auspices of the A. U. A. He has funds in hand for the building of a chapel near Madelia in Brown county. He needs a church in Minneapolis, and were the funds in hand he could at the present time establish himself at once in a central location in a building admirably adapted to his wants, already built for another enterprise. He has a defined constituency which he periodically visits at Albert Lea, Mankato, St. James, Crookston and Ada, Minnesota, Fergus Falls, Sioux Falls, Fargo and Grand Forks, Dakota, and La Crosse, Wisconsin.

St. Paul have finally gone up stairs in their new church, and the most unique thing about this unique building is, that the debt is just what they bargained for at the outset. Mr. Simmons' work at Minneapolis is interesting and hopeful, but the young swarm needs hiving.

*Iowa*, after several years of vigorous aggressive work, is now doing its best to fortify and occupy the points won in this struggle. The Iowa force is in danger of suffering the penalty of overwork. It makes me feel tired when I think of Iowa. The ministers there have been so nobly interested in their common work, that they have grown into a most worthy state consciousness—and what is better, a state conscience. They have a Unitarian ambition, and are zealous for the establishment, on a large basis, of the Liberal faith in that state.

*Illinois*.—Crossing the line into Illinois, we come into a

Conference that suffers a marked contrast. The Illinois Fraternity with its twelve or fourteen societies has done more good talking and less missionary work than any State Conference within our limits. Good work is done at each center, but the general work is painfully neglected. Owing to the central position of the state and its comparative maturity, we have more, older and larger societies here than in any other state, but outside of Chicago and the Shelbyville circuit of Brother Douthit, our Illinois Societies are sadly suffering for want of some common voice in the field, and a common hand, whose business it would be to go about lifting up the weak and comforting the sick Societies. The one triumph of the year has been the successful establishment of Unity Church of Monmouth. A new Church-Society and minister has been given us here during the year, and although they are not officially represented here to-day, they are still with us and of us in spirit.

*Wisconsin*.—The work at Madison, Milwaukee and Cooksville, it is quite safe to say, was never in so prosperous and hopeful condition as now. The latter reports that for the first time the church meet expenses from the ordinary contributions of its regular attendance. Janesville has kept up its activities of Club, Sunday-school and Ladies' Society, without a pastor. It and all the state are waiting for the helping hand of a State missionary.

*Indiana*.—Poor Indiana!—in the Unitarian sense—for most of the time during the entire year it has had but one settled minister and fully organized Society, and that way down in what is called "the pocket," at Evansville. Like the hen with one chicken, it finds it necessary to scratch just as diligently to sustain this one chicken as if it had a dozen. Mr. Jennings has been visiting fortnightly the Hobart Society under its lay leader, W. H. Riffenberg, which in its way is as active, useful and happy as any of its larger sisters. La Porte succeeded in persuading an Eastern brother to come and stay a month with them, and they extended to him a hearty call. But it seemed too far from Boston, and withal, the work seemed so hard and the pay so small, that he could not see his way clear to come, so the Society is still waiting the coming man. Meanwhile they are having evening services conducted by your secretary.

*Michigan*.—From the weakest we turn to the strongest. Michigan is, unquestionably, the banner-state in our circle this year, with its ten or a dozen active ministers and its state missionary, who quite fairly exemplifies the kind of work possible in each state and the great need of such work. Mr. Kittredge, by persisting in a line of work which he entered upon three years ago, has not only been able to break new ground and start new societies, but he has been the means of fostering weak societies, consoling the bereaved ones, and giving to the settled pastors a bond of common work, which have made them the most fraternal in their common labors of all our circle of good-fellows. During the year Mr. Kittredge has labored in eight or ten different towns, Leslie, Mt. Pleasant, Jackson, Grand Haven, Muskegon, Kalamazoo, Sherwood, Big Rapids; this latter a new place of 6,000 inhabitants, a growing lumber town where a new church is under way—a new building assured. He has travelled 7,711 miles, written about 1,500 letters and distributed large quantities of reading matter. All this has been accomplished with about \$1,417—\$500 has come from the A. U. A.; \$704 from within the state, and \$213 personal contributions from friends in Chicago.

*Ohio.*—Cincinnati, Cleveland, Marietta, must still represent our church force in this Mother of Presidents Junior. But the most interesting and vigorous missionary work is that carried on by the ladies of Cincinnati. The growing intelligence of the state, together with the exceptionally vigorous work done at Cleveland and Cincinnati, warrant the expectation that the time is almost at hand when the Liberal solution of Ohio will begin to precipitate its atoms, and organic forms will appear.

*Pennsylvania.*—The only church returns received from this state comes to us from that shrine consecrated to the memory of Priestley, the prophet of Liberty in religion. The beauty of the lay work carried on in this place by a few laymen and laywomen was touchingly set forth in the report of my colleague Miss Roberts, on Friday last. It is very pleasant to find this far-off little band annually expressing interest in and desire for Fellowship with the Western Conference. A new interest that may take shape in some organized form, arises in Erie, Pennsylvania, the home of Rev. H. A. Westall, who finds himself in full accord with our ideas, and is present at this Conference asking for fellowship and counsel at our hands. But though there were no churches or no reports of church interests and activities from Pennsylvania, it would still be a great state in the geography of the Western Unitarian Conference, for it contains the Meadville Theological School—the *Alma Mater* of so many of our workers past and present. To it the Western Conference is bound by filial love—and it is as its loving children we deplore its poverty, we are apprehensive of any coming inefficiency, and even dare criticize in order to help. We regret its remoteness from the centers of our life and activity—not in space, for thought and love know no geographical boundaries, but from the great opportunities and the attendant mighty inspiration which might be its own could the ideals and the wisdom born out of the experience of this body be realized. This Conference will doubtless discuss earnestly and vigorously the need of and the feasibility of a school that will be better prepared to furnish these waiting fields with more and better workers. But in that discussion only those who do not know us, will ever suspect any member of this Conference of any indifference to the work that is being so faithfully done at Meadville. No one is more welcome on this floor to-day, than the delegate from the Meadville Theological School—the intellectual mentor of so many of us, Professor Carey. No report of the school could be so pleasant to your ears as that found in the words of its benignant President, whose own broad charity and genial sympathies may fitly represent the not only national but international character of the school he represents. I submit it as it came to me.

We are happy to report to our brethren and sisters of the Western Conference that the past year has been one of activity and progress. The number of pupils has increased, twenty having been in attendance. Among these two ladies from the West have increased our hopes of the feasibility of educating women for the pulpit. It is certain, we think, that the full symphony of the Gospel music will not be heard until the minor feminine key, as well as the major masculine key, is struck.

Our students have been from at least five nationalities, English, Scottish, German, Norwegian, and American, and we find Unitarianism takes root readily in these diverse tribes as if they were its native and congenial soil.

We send out five into the harvest field in June, all good men and true, four West, and one East, which is as it should be. We like to see our

graduates going the way the star of empires goes. Is that wrong? We commend these young brethren to our Western churches and brother ministers and laymen and laywomen. Believe in them, bear with them, remembering they are new to the work, aid them, sympathize with them, and even that sometimes forgotten duty—*pray* for them. We have tried them in the school, and when you have tried them as long, you will endorse them as we do now.

We have added to our teaching force Mr. John Tunis, a graduate of the Cambridge Divinity School, who has already made for himself a warm place in all our hearts. We feel the need of raising the department which he occupies to the rank of a professorship, but that is a point in which our plans and our purses do not agree.

Of the \$50,000 asked for at the National Conference of 1880, and the appeal renewed in 1882, the sum of \$39,984.63 has been paid into the treasury. But so rapid has been the decline of our income on account of reduced rates of interest on bonds falling due, and being reinvested, that the help of this fresh endowment will leave us at pretty nearly the same figure we were before. We are tired of asking, and decline being sturdy beggars any more. We shall make no new appeals. The matter has been put too often before our people, and has become stale. What we propose now is a dignified silence. Thankful to those who have aided us, we shall hereafter hobble along in a proud poverty, doing as well as we can with a half-endowed school, patient under the criticisms that we do no more or better, and trusting to our vindication by the *quality* rather than the *quantity* of our work.

The anniversary exercises of the school will take place on June 14.

Bro. Gordon of Milwaukee will give a course of lectures on "Charities and Reform," previously, and the annual address on Wednesday, June 13. We shall be happy to see any of our friends on these occasions and welcome them to our hospitality.

During the winter we have had an admirable course of lectures on the third period of church history, that of the Reformation, by Prof. Allen.

If Bro. Jones will come to Meadville, we will show him in what respects the course of studies at Meadville has been extended in seventeen years; in the meantime we still rejoice in his adjectives, "staid, solid and conservative."

Respectfully submitted,

A. A. LIVERMORE.

*New York.*—Two reports come to us from this state. That from Buffalo shows evidence of a most real and spiritual prosperity. The only thing to be regretted is an occasional intimation from Brother Cutter that he or his Society or both are losing somewhat of their Western consciousness, but there is no indication that they are losing their Western loyalty; indeed there are indications that Unitarian New York as a state is fast becoming occidentalized. The society at Rochester had for many years been suffering for want of a proper home, and general loneliness. Last year they joined the Western Conference and promptly exceeded their apportionment to our treasury. Within the first year the long looked for tide of prosperity has set in. The United States government has recently purchased their old building for \$20,000.00 and they have already secured a fine stone building built by the Presbyterians. It is centrally located and admirably adapted to their wants. And one of these days I hope some of us will go down and in the name of the Western Conference help disinfect the building of whatever taint of brimstone, Calvinism, or of gloomy theology there may lurk in the walls, and dedicate it to the gospel of hope, of progress and of character. Encouraged by the success of Rochester, Brother Fish, of Troy, has come this year, and we have no doubt will at the proper time insist, as Brother Mann did last year at Cleveland, that the apportionment for the Troy Society be made generous, and we shall look for a good report from Troy next year. Brother Calthrop, of Syracuse, has always been considered one of us. Mr. Bellows is here to represent New York as well as the National Conference. And where-

ever Robert Collyer is, there is a part of the Western Conference, so that it may yet turn out that once every ten years the Western Unitarian Anniversaries will be held in or near New York city.

*New England.*—I have been trying to stop this report for some time and thought that at the Hudson river at least I could find my eastern limit, but this would be manifestly unfair inasmuch as the first life-member of the Western Conference resides at Milton, Mass. We have two delegates here from the Memorial Church at Newport, R. I., and Boston has its members upon this floor; indeed from Boston comes the larger number of the sinews for our war. The total contributions of this organization to Western activities aggregate about \$14,000.

*The South.*—This Conference has not been insensible to the great problem of how to carry our liberalizing and humanizing religion into the pathetic fields of the South. Brother Shippen, of Washington, is with us and I hope will be heard from this platform in the interest of this problem before we adjourn. Brother C. J. K. Jones, after making an encouraging report of the condition of the Society at Louisville, announces that for the present at least, he must retire from the field on account of illness in his family. Rev. Chas. Allen is reaching daylight at New Orleans. The generosity of Northern Unitarians is about to place that Church once more out of debt. In the neighborhood of \$4,000.00 of the \$15,000.00 about to be contributed has been gathered from our Western fields.

## GENERAL SUMMARY.

This completes our general round-look. It has been a year of patient hard work. We have added to our working force George Batchelor of Unity Church, G. A. Thayer of Cincinnati, A. F. Abbott of St. Joseph, Julius Blass who comes from Meadville to take charge of the Society at Jackson, Mich., Arthur J. Beavis of Monmouth, who though not yet enrolled with us is of us. While H. A. Westall of Erie, Rev. Mr. Freshney of Columbus, Ohio, Rev. Mr. Anderson and several others are waiting for the recognition and the work that will enable them to share our yoke. The completion of the church at St. Paul, as well as the dedication and occupation of the churches in Monmouth, Grand Haven, Des Moines, Ann Arbor, and Rochester, New York, are most substantial and satisfactory indications that Western Unitarianism is slowly but surely coming into our times with the intention of staying. There is a gospel in our midst that is determined to set up house-keeping. We have had our losses. We miss from our midst the radiant face and practical, hearty wisdom of our Brother Herford. Brother Wendte lives in Newport, but he can't stay away from his own. He came to this Conference because he felt as though he would like to come home for a while. Joseph A. Chase, who began so well the hopeful work at St. Joseph, modestly, at his own request, and with the most kindly respect of his friends of the little church, has retired to some less conspicuous and difficult field. A work hopefully and determinedly begun at Sioux Falls has been interrupted by the death of J. W. Keyes, who has been released from service and was allowed to enter into that peace and calm from which our earthly claims can not recall him. We have also had our defeats, our mistakes, our humiliations, which it is not well to catalogue, but which it would ill become us to be unmindful of or to forget.

## CENTRAL OFFICE WORK.

The work done here in Chicago for our common cause during the last year is of a kind that need not be dwelt upon in this report, the re-equipping of our Societies with men who are willing and anxious to work for the up-building of our common cause. The deep interest manifested by the Channing Club, an organization of sixty-four earnest gentlemen, in our work, is manifested by the generosity and cordiality by which we have been given our work-room and home free of rent. These gentlemen have held nine meetings, at each of which they have discussed with spirit our great missionary problems, and they have paid \$830.00 this last year toward the expenses of our central work. The life and interest aroused by the activities of the women with their monthly meetings, averaging an attendance of over one hundred, and the prosperity of our Sunday-school Society, owing no man anything but good will, has already been anticipated in the reports which have preceded. This Conference must have a sympathetic interest in the prosperity, and should share in the anxieties and the difficulties of the Colegrove Book Co., and of our right hand which it maintains—UNITY. The spirit, courage and efficiency which, in some small way, we may to-day be justly proud of, would, as you must unanimously agree, have been quite impossible had it not been for UNITY, which has gone in and out among us with its fortnightly reminder of duty and messages of fellowship. And UNITY for the last two years would have been quite impossible had it not been for the Colegrove Book Co.—and, friends, it may yet appear that it will be impossible *with* the Colegrove Book Co., unless you, the friends of these things throughout our country, keep its interests close to your heart, and do your simple, honest and not very difficult duty by it. The poor little child is too fearless and outspoken to become very popular; it is too much in earnest, always to be agreeable. It would be more agreeable to that portion of its constituency who don't take it, if it had less of a burden to preach, and more of the graces that make leisure complacent. But it is as it is. I cannot promise for the present any great reforms or improvements for it. The best we know of is done for it now. We cannot do more than our best in the future. But the Colegrove Book Co. can not in justice to the trusts it has in hand, continue to publish a paper at the sacrifice and the risk of its legitimate business. But as the literary depot of supplies for the Western Conference it behooves us to watch it and foster it. At the present time one of two things is true, its business is too great or its capital too small. But I am not here to solicit, only to state. I am sorry that the unforeseen perplexities of moving and renting compel us to appear before you in this anniversary week, with our home in disorder, but you will be glad to know that the Channing Club are pledged for a rental of \$700.00. The Women's Association of Chicago have in hand about \$600.00 of funds already raised for the furnishing of our new Channing Club room, and in a few weeks we hope to be housekeeping again, and be prepared to welcome all of you to the hospitalities of our home.

## PROSPECTIVE.

Dare I ask you to look forward and face the prospect that I see? If your digestion is good and has recently been supplied; if your nerves are steady and your head is clear, it is one that will thrill you profoundly and move you with

a great and holy enthusiasm; but if your stomach is empty, if your head is weary, and nerves out of tune, it will cause you to groan, for there is so much to do and so few to do it. This year church-building problems which demand immediate attention confront us at Sioux Falls, Dakota; two at Minneapolis; at Madison, Wisconsin; Algona, Iowa; St. Joseph, Missouri; All Souls Church, Chicago; Mt. Pleasant, Grand Rapids, East Saginaw, and Detroit, Michigan. We need men to shape the new work at Sioux Falls; Topeka, Kansas; Grand Rapids, Michigan; Columbus, Ohio. We need men to take up and continue the work already begun at Janesville, Wisconsin; Laporte, Indiana; Grand Haven, Michigan; and now the important fields of Quincy and Kansas City. We need to continue and strengthen the admirable state work of Powell in Nebraska, and Kittredge in Michigan, and should establish at least five more such workers this year—one in Illinois, one in Iowa, one in Wisconsin, one in Ohio, and one for Colorado. And we must avoid the mistake too often made, of expecting some novice from the divinity school—some fledgling with untried wings to do this difficult executive work. If done at all, it must be done by our wisest men, those who have had practical contact and large experience with these problems. We need to begin to lay the plans for a permanent occupation of this city as the Unitarian Metropolis of the West. The day must come when we will have a building of our own in Chicago, with its book-store, its publishing apartments, its general offices and its central hall—accessible and not so large as to be unfit for everyday work. I have dreamed of such a hall, christened with a name that will ever be closely, tenderly and proudly associated with the history of Unitarianism in Chicago—*Collyer Hall*; and have wondered if it might not be possible to induce him who laid the foundation of this church—first in hope and again in tears—when he becomes “the old man eloquent” (may it be a long time yet before that comes), to come back and give the closing years of his life exclusively to this work of giving to Unitarianism in the West a fitting and durable home. How could a splendid career be more grandly crowned? With Robert Collyer at the head of a Chicago committee, consisting of souls that he himself anointed years ago, who will say that this is an impractical dream, and that inside of the next ten years the \$200,000 or more necessary to realize this cannot be raised?

Friends! oh you, who feel the tides of the great faith found in the sublime laws, so nobly taught us in our opening sermon last evening, surging in your souls, what a prophetic opportunity is ours! Remembering Sinai, Pisgah, Wurtemberg and Plymouth Rock, I ask you, where in all history were souls permitted to stand on more prophetic ground,—or granted a more inspiring opportunity to declare for a religion that will cast its helping shadows forward, blessing and ennobling the children of unborn generations?

Here, to-day, the Western Unitarian Conference is given a “*Pou Sto*”—a “whereon to stand,” that ought to have satisfied old Archimedes himself—for, surely, here is a lever long enough and a fulcrum strong enough to move the world. Will we accept our opportunity, face our privileges with a creative courage? or will we go on expecting boys to do the work of men?—content with the twenty students at Meadville, instead of the one hundred and twenty

that we ought to have each year at the possible institution at Cleveland, where opportunities and desires will be more adequately focalized! Will we go on in the old way of building churches that cost three times the ability to pay—are three times too large—and when built are architectural anachronisms, faint shadows of medieval inspiration, where people imperfectly hear and but partially see?

Will we go on and pay \$20,000 next year for professional music, that robs the soul of more culture and the heart of more fervor than it gives, while one-half of that sum might put the most efficient men for that work we have in Iowa, Wisconsin and Illinois into the field—as state secretaries and missionaries who would resurrect our dead societies, revive our discouraged churches, and create new ones?

Will we allow our publications still to lead the pitiable, beggarly life they do? Will we let *UNITY* stay in the poverty of its little list, or double it? Will we continue to groan over the activities already in hand, or will we say let us double them? Will we dread the raising of our small apportionments, or will we go back to our churches while the glow and radiance of the transfiguration is upon us, cast out the paralytic devil of selfishness from the hearts of our constituency, and send back to our treasury—almost by return post—every dollar expected of us, and more?

#### PERSONAL WORK.

Of the work of the Secretary it is not for me to speak. He has under your kind patronage been enabled to represent you during the year—at the Eighty-first Annual Meeting of the Welsh Unitarian Association held at Panty-De Faid, the National Unitarian Conference at Saratoga, and the Conferences at Ann Arbor, Sherwood, Detroit, Monmouth, Davenport, Omaha and St. Joseph. I have in your name spoken my word at the dedication of the Ann Arbor, Des Moines, and Monmouth churches, and have taken part in the ordination or installation of Joseph A. Chase, Arthur J. Beavis, David N. Utter and James Vila Blake. I have preached seventeen times across the water, twelve of these times in Welsh, and several thousand copies of a discourse were published and circulated in that language.

In the interests of our work I have visited, besides the places above mentioned, Jackson, Mich.; Janesville, Madison, Wyoming and River Falls, Wis.; St. Louis, Mo., and Hobart, Ind. And since the first of November last have ministered to a little band on the South-side in this city. I have tried to keep busy.

### WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

#### TENTH ANNUAL REPORT OF THE SECRETARY.

ELLEN T. LEONARD.

The following report of the work which is being done among the Unitarian Sunday schools of the West, is gathered by means of the usual statistical blanks sent to all the parishes upon the Year Book. This is the fifth year that these blanks have been used, and from year to year new questions have been added as they occurred, as well as more room for special answers. The Record Book shows

the complaint each year, that a large proportion of the blanks are not filled and returned. This is not encouraging, for the inference naturally suggests itself, that those who do not send, fail to do so because of a lack of interest in the Sunday school work. Upon further investigation this has proved itself an unjustifiable suggestion, for it is some of the most flourishing schools which have failed to report, while in other instances, parishes without a minister yet trying to keep a school alive, or those having church services and no school, have faithfully contributed their mite of information to our family record, melancholy as it must seem to them, but encouraging as it is, in reality, to us. It would seem, then, that the trouble is, as with families in general,—the weaker children find it easy to cling loyally to the parent head, while the more robust, who can largely work their way alone, forget that allegiance to one central force is necessary for the best good of the whole. Returns from the larger schools are more general this year, but barely in time to be included in this Report. From circulars sent to ninety-three parishes, many of which were only partially organized, thirty-nine have been returned filled—nine from Illinois, two from Indiana, four from Iowa, Michigan three, Minnesota three, Nebraska two, New York two, Ohio three, Pennsylvania two, Wisconsin four, Missouri three, Colorado and Washington Territory one each.

From these returns we will speak of

## I.

### OUR MEMBERS, AND HOW THEY WORK.

The difference between the number of scholars enrolled in all the schools May 1st, 1882, and that appearing May 1st, 1883, is seventy, but it shows a decrease instead of an increase. A average attendance each Sunday exceeding three-fourths has been held during the year by fifteen schools, viz: Meadville, Pa.; Marietta, O.; Olympia, Wash. Ter.; Bloomington, Geneva, and Third Church, Chicago, Ill.; Hobart, Ind.; Keokuk, Davenport and Humboldt, Iowa; Ann Arbor and Detroit, Mich.; Minneapolis, Minn.; Buffalo and Rochester, N. Y. Meadville comes first and has an attendance of seven-eighths. With many it is but little over half, which brings the general average to two-thirds, and is really good, considering the distances to be overcome in many parishes and the severities of the weather. The Mission school at St. Louis, which numbers 350 scholars and has an average attendance of 191, is held throughout the summer months without vacation. This is done to keep the children's interest alive, for if the school were closed at all, it would be hard to bring them together again. Many do not attend during the hot months, which explains the apparently low average given above.

The proportion of boys to girls continues small, being as three to five, but that of adult to infant classes is increasing, and stands this year as ten to seven. This speaks well for the future of the schools, for if the interest of the older ones is genuine, the children will be brought in. Yet, at one school near us, a decline of numbers is said to be occasioned by its young people having grown too old to learn in Sunday School. A greater ratio than that of girls to boys in classes, is shown in the number of women to that of men among the teachers, there being four women to one man on an average. One school reporting sixteen classes, also shows sixteen women as teachers. In only two

schools are they of equal number, while in four there are about one-third more men than women. These are Hobart, Ind.; Sherwood, Mich.; Omaha, Neb.; and Wyoming, Wis. Out of two hundred and eighty-seven classes in all, over one third are taught by parents, and the average attendance of teachers is shown to be eight-ninths, which is a great improvement on other years.

## II.

### MATERIALS.

Choice of *Lesson Papers* is varied; Western and Eastern publications are about evenly divided. Unity Sunday-school Lessons have the preference above any other one course. Where definite mention is made of these, Mrs. Sunderland's "Heroes and Heroism," and Mrs. Wells' "Corner Stones of Character," occur most frequently. Of the Easter Lessons, the series on "Ethics" is the one which stands first. Several have used Hall's "Lessons on the Bible," and a few confine themselves to the use of the Bible only, or with studies on the same, prepared by superintendent or pastor. Our neighbor in Shelbyville is the only one who uses the International course.

The *Service Book* used in nearly every instance where any is reported, is "Unity Services and Songs." Seven still use old ones of Eastern publication, and three retain "The Way of Life." There are but three making no answer to the question, and we see therefore what a general want has been met by the bringing out of this book including both services and songs. "Sunny Side" is still a favorite for singing, and leads, by an excess of one third in numbers, over any other one. Where "Services and Songs" has been brought into the school, "Sunny Side" is still retained, and both are used.

The value of *Blackboards* and *Wall Maps* finds increasing recognition, the use of the former showing but little preference over that of the latter. Some have one, some the other; about one third of the whole have both. In a few cases the blackboard is used only for the infant class.

There have been added to the *Libraries* during the year 751 books among twenty-seven schools reporting increase. The total number of volumes is 11,066, showing a general average of about 411 to each library. Meadville heads the list as having 775 volumes and 150 added during the year. More than half the schools have made no additions. Evidently, the libraries are better stocked as to numbers, than ever before, but no mention is made of "weeding out" when new ones are added, as in previous years, which may account for it.

Out of twenty-three taking one or more *Children's Papers*, eighteen have the "Day Spring," three the "Myrtle," one "Little Unity," and one "Harper's Young People." Four of those having "Day Spring" also took "Little Unity" while it was printed separately from UNITY, and others add "Scattered Seeds." To the question "Which do you like best?" fifteen decline to make answer. One meets the query frankly by saying that the one they take is the best they know of, and another prudently balances himself upon the statement that "Little Unity" is best, but "Day Spring" most popular. A neighbor in Iowa declares they are all poor enough. The "Day Spring" has the vote for being best.

*Finances.*—The amount of money raised by Sunday-school

contributions in twenty-eight schools is \$1,469.14, averaging \$52.50 each, and standing a little under that of last year. But from other sources, for Sunday-school use, there is an increase. Sixteen only show sums raised outside, and for these the total is \$1,716.27; the average, \$107.25. In this last class, the large sum of \$625.00 raised for the Mission school in St. Louis is included, but without this, the average amount from outside sources is much larger than any previous year. Buffalo leads in its school collections with the sum of \$200.00, and none from other sources. Geneseo, in like manner, \$108.00, and Hobart, Ind., \$100.00. The highest sum raised jointly with church and school, except the above mentioned mission at St. Louis, is \$224.55 at Detroit.

### III.

#### METHODS.

Of these, the *Teacher's Meetings* come first for securing the intelligent interest of the workers, and furthering the advancement of the work. Of the thirty-nine circulars received, three make no reply to this question. We must count them therefore as meaning "no." This makes seventeen who do not have them, against twenty-two who do. About two thirds of these meet weekly, the remainder being irregular except one monthly, one semi-monthly, and one quarterly. The average attendance of the teachers is three-quarters. This is a much better showing than has been made in previous years, inadequate as it is to the needs of the case.

Next, as to a *chorister*, a few more than half have one, and out of the whole thirty-nine, eleven have *Special Rehearsals*. Others have them occasionally before Festival exercises. Very few remarks appear regarding the music part of Sunday-school work, except in two or three instances, where, among the needs, appears that of a chorister, or of improved singing.

Preference for the *noon hour* for meeting still prevails, twenty-four reporting in its favor. Only seven schools convene before church service in the morning; these are Quincy; All Souls, Chicago, Ill.; Keokuk, Iowa; Evansville, Ind.; Cincinnati and Marietta, Ohio; Church of Messiah, St. Louis, Mo. Wyoming, Wis., and Monmouth Ill., meet at 10 A. M.; Church of Unity, St. Louis, at 10:45, and North Platte, Neb., at 11 A. M. These latter, it is probable, are held at the same hour, or in union with, their church service. Meadville and Northumberland, Pa., Shelbyville, Ill., and the mission at St. Louis, all hold separate afternoon sessions. With twelve of these the choice is made as especially best, with twenty for convenience and seven for both. In one of the cities where the hour is chosen before service, the reason given is one which deserves notice: "When we had Sunday-school in the afternoon, it was very largely attended. Now, though it is smaller, we feel that those who do come really belong to us."

The observance of *Festival Sundays* is well sustained; nearly three-fourths of the schools celebrate, at least, the Christmas service. This is the preferred one. Easter is very generally observed, Flower Sunday next and Harvest least. A few not only celebrate them all, but have an extra one in addition, such as Service of Mercy, Christening, Anniversary of Organization, etc. Others observing Christmas and Easter, have a monthly concert, or a Look-up Legion Band, and several believe in a summer picnic.

The *Helping or Missionary Work* done by the sixteen schools reporting any, must be spoken of singly, or nearly so, as but few are found following the same kind. Four help with the Flower Mission, two have sent contributions to the W. U. S. S. Society; two have aided the Newsboy's Home; two place their back numbers of papers where they will be of use, and there are two who, in different ways, find all the missionary work they can support, among the poor of their own band. This is undeniably of the right kind, since we are bidden to let our charity begin at home. Of the rest, one works with the Humane Society, one furnishes a bed in the Children's Hospital, and another does double duty through a Girl's Industrial School, in teaching and occupying the girls, and contributing at the same time by their work, to the church finances. The single school at St. Paul has filled a Christmas tree with good things for the orphans of a Protestant Institution; has kept an ice-water barrel at the church door during the summer months, to help make it easier to drink cold water than something less temperate; has sent out baskets at Thanksgiving time, that the thankfulness of the season might be more general, and at Christmas, has sent cards to a Sunday-school in Georgia.

We now come to the *needs*. There are ten schools that mention none. The call for better teachers continues, but that for more of them seems to have somewhat abated. With the demand for better ones, the qualifying words are generally, "earnest, intelligent, serious;" teachers "with zeal, tact or training." The Teacher's Meeting or Bible Class is the remedy for this want. The second general need which occurs oftenest, and is really equal to the one for better teachers, is "a more hearty co-operation on the part of parents," and "more direct relations between Church and Sunday-school." This, in the cases where it is mentioned, is especially emphatic. The call for teachers is, according to this year's showing, meeting with better response than formerly; but the cry for closer relations to the church is yet awaiting recognition. It does not mean a cry for that interest only which causes one to put his hand in his pocket and contribute a dollar toward its support; it means that real, live, personal interest which makes you see that your child not only *goes*, but does so *punctually*; makes you see to it that he looks over his lesson before going and finds something interesting in it, that he can remember and carry to the class, in the shape of an intelligent question, or an answer which shows he has studied, and understands the lesson. Do you find no time for this few minutes' exercise with your child? Is a parent's life so separate from his child's that this is impracticable? or do other interests so crowd that this is set aside? "Some method for making the children study their lessons," urges one. "That the pupil should feel that the Sunday-school is a place to *learn something*," adds another, and more of the same. Much of this interest must be brought about through the parents. Also this real, live relation between church and school means frequent attendance from those of the congregation upon the exercises of the school. More than half the circulars report the usual attendance of a few, and this is good so far, but it is generally qualified by the words "occasionally" and "a few."

*Lesson Papers* are still wanted, though this demand comes from only four. One says, "as cheap, helpful and convenient lessons as the International ones, prepared by Uni-

tarians." Another, "less expensive helps," which may mean lessons, and much beside, while another very truly says that "any lesson is good with a good teacher." Better methods for Infant Classes, is, in several cases, the most urgent demand. From outlying parishes particularly, comes the message for "more zeal," "an appreciation for the needs of Sunday-school work," "a conviction of the usefulness of Sunday-schools as a help in religious life and instruction." One of the four schools which celebrate five Special Service Festivals, calls for a good Temperance and a good Mercy Service.

Among the more individual needs are, more room, better libraries, wall-maps or black-boards, etc. Let those with schools in fair working order, having pastor, scholars and materials, yet who often feel discouraged, listen to the modest want mentioned in the following two instances: "We have felt the need of a minister very much;" "We want more scholars." Without these two important factors, a Sunday-school must indeed be hard to sustain. Yet these two show good records in a small way. One tells the pathetic story of the death of an embryo Society, by faithfully filling out the blanks in places where figures are requested, with ciphers. Nearly all the questions are answered in some fashion or other. The special need is shown to be "Resurrection;" helping or missionary work, "aiding the Universalist Society;" services used, "Burial of the dead" and the singing book, "Requiem." As to maps, they have "Wall-less Maps, or Maps less Walls;" Lessons used are "all such as tend to develop vigorous manhood and street culture;" children's papers recommended as best, "Almanacs," and the new method proposed is, "When you once take a fort, hold it; never retreat from an advancing enemy, at least, till you have shown fight."

We have suggestions for new methods from a little more than half our number. These are often a sequel to the expressions of need, of which mention has been made. Iowa proposes "A system of text-books that shall enable us to grade our schools;" also, "That we publish a new Service of Mercy, and that the Humane Society be brought to the notice of all our schools." Another thinks "methods are of no avail in the Unitarian Sunday-school of to-day. It all rests with the teacher and the hour," having been touched, apparently, with the popular sensationalism of the day. It is recommended that the children of a "Sunday-school Temperance Society support an ice-water barrel at the church door throughout the hot months." One advocates asking the uninteresting and inefficient teachers to resign, and enlarge the classes of those who prove that they have tact and faculty to teach. "Perfecting the Special Service Ritual Book," is the request of one, and another says he would like to see Mr. Ames' plan tried.

Thus far we have seen, to such extent as the circulars can show us, the general condition of Sunday-schools in the West. We will now turn to the Home Work and speak of

## IV.

### THE ORGANIC LIFE OF THE SOCIETY

in Chicago. It has this year begun its work as a corporation, and with a charter. It has had a central, vital, working force in the shape of a Board of Directors, who, for the first time, have been able to hold regular meetings, with a quorum always present to pass decision upon

questions pending. Meetings are held each month, and there have been eleven during the year.

The work at the office pertaining to the three individual organizations, viz: Western Unitarian Conference, Women's Western Unitarian Conference, and Western Unitarian Sunday-school Society, has this year been more divided, and so apportioned that better work could be done in each department. The Women's Conference having withdrawn their Secretary from all outside work, it became necessary for the Conference and Sunday-school Society to provide some one who could give her entire time to their interests. This we have been able to secure in Miss Pittman, who has found it possible to use the larger portion of this time for the Sunday-school Society. The arrangement has secured better service for all and proportionately good results are already appearing. The Treasurer's Report, which is printed on slips and found distributed in the seats to-day, shows our financial condition to be better than we had dared to hope. We do not forget that our friends came forward most cordially with their help a year ago, and if we continue to have the support, in a fair degree, of our liberal-minded and liberal-handed friends, the work for which we have come into being will soon grow out of its cramped condition. Then through the legitimate income it has a right to expect from its publications, and its Life and Annual Memberships, the Society will in time not only become self-supporting, but its capacity for action will increase.

In publications this year there have been but few additions made to last year's list. Three Lesson Manuals have been printed in pamphlet form, two of which first appeared in *LITTLE UNITY* since May 1st. These were Mrs. Sunderland's "Heroes and Heroism," and Mr. Mann's "Studies of Jesus." The other was Mr. Simmons' "Unending Genesis." Reprints have been required of several different publications to supply the demand; two thousand "Services and Songs" and five to fifteen hundred of four Special Services, also several others of less note. At a Director's meeting last fall it was voted to undertake the re-publication of Mr. Simmons' Lessons called the "Unending Genesis," putting it into a shape and style of type suitable for the holiday trade. This was accordingly done, and the book offered for sale through the Colegrove Book Co. Owing to necessary, though unexpected, delay in re-writing some portions, it was not out as early as desirable for holiday purposes, but there have been about 225 copies sold, the receipts amounting to \$135. This could not have been done but for the excellent help of Mr. John Wilkinkson, who not only gave time, work, and influence in securing good terms, but finally assumed, voluntarily, a certain part of the expense.

The publication of *LITTLE UNITY* continued up to the end of its regular year, but with the first of March, it seemed best that its pages should be included among those of *UNITY*, and that it be limited to half its usual size. It began to live because it had a work to do, a place to fill. It did not pretend to cover a large area of wants, nor take any position of eminence, but in such work as it did start out to do, it has not failed. It sought to live close to surrounding problems and in some small way to aid in supplying the practical needs of the hour. An enterprise started in the spirit of worthy purpose, cannot fall useless to the ground, and *LITTLE UNITY* will still contribute its mite toward the work it has at heart. It aimed, also, to

deal with the meaning of things, to strike at the core, to work from the inside outward. Such a position has little accord with the feeling of the times, in exerting influence upon either children or grown people, and it is through the help of parents and teachers only, who believe in this method—and the number is larger than the current of the times reveals—that this little sheet has been, and is, able to fit into its nook.

## V.

## SUNDAY-SCHOOLS AT HEADQUARTERS.

In response to a want which has been felt for a stronger handling of class work in Sunday-schools, the Directors of the Society called a meeting, Dec. 9th, 1882, of the pastors, superintendents and teachers of the four schools in this city, and those who were interested, to propose a possible way for its improvement. It was agreed at this and following meetings, that a course of Union Lessons be adopted, taking a historical survey of the Old Testament. That there should be held, during the noon hour of each Monday, and open not only to Sunday-school workers but to all who were interested, a meeting at the Channing Club Room, for discussing each lesson in its order. That a leader should be appointed for each week, either pastor or layman, who should give a short exposition of the historical events covering that period, and then call upon those present to make suggestions, ask questions, etc., or in other words that the meeting resolve itself into a conversational exchange. The plan has been well sustained. There has been an average of from forty to fifty in attendance, and the treatment of the lessons has been that of truthful freedom and friendly interchange of opinion. Experience has thus far shown, that the meetings have been a valuable force as a normal class, if nothing more, and there seems to be every evidence that they have not only proved of general interest, but that through this classification of work, and joining of forces, there is forming a strong nucleus from which will gradually grow, as one after another can find it possible to unite, the better and more firmly sustained union of Sunday-school work. The plan must first be worked out and tested, here at the headquarters of the Society, when after a careful selection and adjustment of its good points, so proven, we may in time be able to offer to those who wish to join hands with us from a distance, those "less expensive helps," "cheap and convenient, which our circulars demand, and which are now used as Lesson-slips each Sunday, in connection with the course which is being carried on.

It may be well, in conclusion, to call to the notice of the Society the curious showing of the circulars for Annual Memberships in the schools. The treasurer's books show that \$182.50 have been received for the year in Annual Memberships. Many of these members are not in any Sunday-school. There were last year 225 certificates issued. Each Society should have its body of members, in both Church and Sunday-school, sending its membership fees to the central office. The Sunday-school Society stands for a definite purpose, and for all those who believe in that purpose, the first and simplest step is to enroll their names and contribute their dollars, and the rest will come.

For Life members we find the goodly number of fourteen. It is to the annual memberships that attention is especially

called, for it tells something of how evenly the expenses of the Society are being shared. Five schools, viz.: Rochester, Cleveland, St. Paul, Buffalo and St. Louis Mission, have respectively, ten, twenty, twenty-eight, thirty and thirty-four members, making a total of one hundred and twelve in the five schools. In the other thirty-four schools throughout the West, all told, there are nine.

## THE SECOND ANNUAL REPORT OF THE SECRETARY OF THE WOMEN'S WEST- ERN UNITARIAN CONFERENCE.

FRANCES L. ROBERTS.

At the first annual meeting of the Women's Western Unitarian Conference held at Cleveland, Ohio, May 8, 1882, the purpose of the Society was declared to be to unite the liberal women of the West—those who were isolated and those who were in Societies—in an associated way to further the cause of Unitarianism in the West. Having formed this association it was voted to incorporate it, and plans of work were laid out for the coming year.

These plans were, first to carry out so far as was practicable the suggestions of Miss Brown of Kansas, in her paper read before the Conference—that we should aid by sympathy, encouragement, and by Liberal books and papers the isolated Liberal people of the West. She, of course, was more directly interested in Kansas. This was to be done through the Secretary coming into correspondence with all whose names could be ascertained who desired Unitarian literature, and furnishing them with such pamphlets and periodicals as are provided by Liberal publishers. All members of the Conference were requested to become helpers in this work of distribution. Each Ladies' Society was requested to get names of those desiring such literature, and if the want could not be met in the Society the addresses were to be forwarded to the Secretary of the Women's Conference at Chicago.

All members were urged by the Conference to form classes for the study of matters pertaining to the Unitarian Religion, that their interest might be strengthened, their sympathies broadened, and that they might be better able to give a reason for the faith they professed.

To the financial work of providing for a Secretary was added that of aiding in the prosecution of her studies for the ministry the noble young woman who so closely touched our hearts in our meetings in Cleveland.

This was the chief work planned, or rather proposed. They were not well-defined plans but broad theories thrown out to be worked out as seemed feasible. When they came to be acted upon we found ourselves starting from the beginnings of things without a line for guidance. Methods had to be slowly evolved during the year, and much of the way was a groping. All this as well as some of the difficulties in the way of shaping our purpose into a definite form will appear as the report is given you. But it must be borne in mind that the report of the result of one year, and that practically the first year, should not be taken as a fair estimate. The work has been necessarily preparatory, but we hope to have planted some things that will be perennial. Immediately following the Conference small slips

were printed giving in a condensed form the plan and object of the Women's Conference. These with Subscription blanks and the printed reports of the Western Conference were sent to the Secretary or President of every Ladies' Aid Society within the denomination, wherever the name was known. If the name of any lady within the Society was not known the circulars were sent to the minister with the request that he would give them to any interested woman in his Society, or to the Secretary or President of his Ladies' Aid Society, if there was one. Accompanying that was a letter asking interest and co-operation in our work, and also that some one of leisure in the parish would make out a list of the attendants or members of their church and send the list for the use of the Secretaries of both Conferences. A very few answers were made to this request, and still fewer sent the list. To those few the thanks of the Western Conference as well as of the Women's Conference are due, for few things would be of greater aid to the work of all the Secretaries of the three organizations than a full list of the entire Liberal force of the Conference or of the Societies comprising it, and also of the scattered Liberals who are remote from all church society. I should like to place here a strong emphasis upon this portion of the report in order that those hearing or reading it may understand more fully why we desire, or need these lists. If the Western Unitarian Conference, the Women's Conference and the Western Unitarian Sunday-school Society have a reason for existence at all they have a right to claim the co-operation, to some degree, of every society that reports to them by delegate. The Secretary of the Western Conference desires to send circulars, reports, etc., to members of a society. He has the name of its minister, if there is one, perhaps the name of one or two individuals. He wants to reach a wider audience. He turns to the UNITY list; possibly the only subscriber is the minister, and he is defeated here again; or, as has been the case in the experience of the Secretary of the Women's Conference, the one or two persons known, to whom letters are sent, do not respond, and all further efforts to reach that Society are closed.

In our work of distributing Liberal literature a directory comprising the entire Unitarian or Liberal force of the West would give us at once a powerful ally. Direct personal letters (in every way superior to printed circulars) could then be sent, and we could arouse that individual interest which alone yields the worthy results.

To gather up what harvest there might be from this scattering of seed, and also to arrive at the aggregate of the work done by women in the West, a list of questions somewhat similar to those sent last year were sent to sixty-eight societies and to seven ladies who were almost isolated, each one being in the midst of a small Liberal element. To these, thirty-eight responses have been made.

*Colorado*—to begin with the most remote point—has been represented by only one Society, that of Denver. Its Ladies' Society numbers forty-nine, with an average attendance of thirty. It raised during the year \$872.57 and applied it partly in church repairs and upon the minister's salary, and still had \$200.00 in its treasury. It is active in promoting the social life of the Church. My Denver correspondent writes most cheerfully of their outlook. They have raised their money easily and have no pressing need

for it beyond paying current expenses. Their pews are well rented and they are exceedingly happy in their minister.

North Platte, Nebraska, without a minister, reports a Ladies' Aid and Literary Society, meeting every week, with an average attendance of five, doing charitable work and working for its own improvement and to further the social life of the Society. This Society reports \$550.00 raised during the year and expended toward liquidating the Church debt and for repairs. Their charitable work and connexion is wholly with individuals and aiding persons in need. Mrs. E. G. Cogswell is in charge of their local missionary work; they belong to no clubs but distribute such Liberal literature as is sent to them. In addition to this report from North Platte, Mrs. Cogswell writes:

"We are just in the condition where it is not easy to report ourselves; have our church debt nearly paid and hope we shall accomplish more another year for the progress of our religious Society."

It is composed of railroad men and their families. Both men and women are obliged to work hard at all hours, and it is difficult to get them into Church work. "Then they must be educated to it." She writes of large numbers who are dissatisfied with orthodoxy and are not connected with any religious body. These she feels that Unitarians should reach, and asks: "How can we do it?" She encourages the Women's Conference, by saying that nothing in her experience in missionary work has inspired her with so much hope for the spread of the Unitarian Faith as the work the Chicago women propose to do, and that being done by the Women's Auxiliary Conference. She modestly alludes to her own work in trying to lift a \$2,000.00 debt during the last two years. Had gotten up concerts, entertainments and sales to raise money, keeping up the Sunday-school and its library—distributed books and papers, worked in the Ladies' Aid Society and trained the children of the Sunday-school in music, believing, as she says, that to be a help in the religious Society. They have lay service in connection with the Sunday-school.

After acknowledging the hardness, slowness and discouragement of her work she says: "But I believe with perseverance and faith we shall gain a permanent foot-hold in Central Nebraska." This movement is altogether Mrs. Cogswell's work. It was started thirteen or fourteen years ago and has been kept up more by her efforts than those of any other person. She is anxious to leave some one in her place when she returns East, as she will do soon. They are very willing to co-operate with the Women's Conference in the distribution of Liberal literature.

*Dakota*.—Instead of replies to questions, Mrs. Eliza Tupper Wilkes of Sioux Falls writes: "I am sorry that there is so little to report of the work of the missionary sent out by the Women's Auxiliary Conference. It has to be called a failure." The Rev. Mr. Keyes, formerly of Rhode Island, had been preaching to them for a few months, but his recent death has left them bereft and disheartened. Mrs. Wilkes was to preach the next Sunday after her letter was written, and then it would be decided whether they would continue their services. She says in that new country much can be done through the distribution of literature. The *Register* is sent to eight families in the vicinity (re-mailed from friends in the East) and are again distributed. Her own copy of UNITY is read by twelve or fifteen persons

every time. She has distributed a few tracts. She also gave the name of a lady who she felt certain, would assist in the work, and Mrs. Wilkes herself will be one of the most efficient of helpers.

*Iowa.*—At Algona they have a Unity Circle with sixteen members; their object to raise funds for their Church. Have raised in the past year \$135.00 which is not yet expended. Their Ladies are interested in Temperance and other good causes. They have no organized church society. Many of their ladies are members of the Monday Club, the principal Literary organization.

At Creston, there is another Unity Society with thirty-five members, meeting weekly. Their purpose, to assist the needy and devise ways and means of reaching the suffering and provide for their wants. They have raised \$200 during the past year and have expended it in charity and benevolent work. The ladies of the Society take entire charge of the Social side of the Church. They have two ladies and two gentlemen in charge of the local missionary work. They report much done in charity upon which no money value can be placed, in soliciting old clothing and making it over. Ten families have been almost entirely cared for and many others relieved.

Davenport Ladies' Working Society have eighteen members who provide \$300 toward the minister's salary. This year they have raised \$400. They help all the needy in the church and do what they can for those out of it, so far as means will permit. Outside the Society all their ladies do some charitable work privately and several are connected with benevolent organizations of the city. Three teach in an Industrial School. They have a Literary Club in connection with the Society.

Des Moines Ladies' Aid Society reports eighteen members. They have raised \$356.00 during the past year, \$200.00 of which went into the church building fund, \$100.00 for a piano and \$56.00 to provide chairs and carpet for the pulpit platform. They help the poor as they have opportunity. Six work in a Sewing School for poor children. Some of them belong to classes studying History, Shakespeare and English Literature. A few are interested in the study of Comparative Religions.

Humboldt Unity Circle has twenty-eight members. They meet for Social and Literary Culture and to raise money. Raised during the year \$89.16; \$70.00 expended on church debt and church improvement. Their benevolent work is in helping the needy in their own town—outside they are interested in Temperance and the Benedict Home at Des Moines. They have frequent social gatherings and some of their ladies belong to the Unity Club (Literary) and some to a Suffrage Club. They are interested in the distribution of Liberal literature, though not in an organized way, and have a rack in the church. A special item appended at the bottom of the page must be quoted—"The women are the ones who do the most work and the men the ones who have the most to say." At present the chief energies of the ladies are directed to paying off the mortgage debt and furnishing the church.

No reports from Iowa City or Keokuk.

*Kansas.*—Lawrence. No report.

*Missouri.*—The Women's Aid Society of Kansas City has thirty-four members; \$36.50 was raised during the past year, and expended toward furnishing the basement of their

church. Their benevolent work is in assisting the Half-acre Mission of West Kansas City and general charity. Though many are discouraged, there are still a few stout hearts who will keep the little Society together till the minister can be found.

St. Joseph Unity Church Society has ten members meeting for charity. Have raised \$50.00 for a Sunday-school library. Their special benevolent work is directed toward helping to elevate the poor children into a better mental and moral condition. One of the members is on the Board of the Home for the Friendless. They give musical and theatrical entertainments in contribution to the social life of the church, and have a Unity Ethical Society or Club. They distribute tracts in the church and have a lady in charge of the local missionary work. At the time their lists were returned there were no members of the W. W. U. C.; now there are ten.

The "Unity Workers" of the Church of the Unity, St. Louis, have a membership of thirty. The object of their meeting has been to raise money for building an addition to the church and to furnish church parlors, and to purchase literature for distribution. The last purpose is mentioned as one of the special objects of their weekly meeting. They have a lady in charge of the local missionary work. The report did not state the amount of money raised during the past year.

No report from the Church of the Messiah, St. Louis.

*Kentucky.*—Louisville, no report.

*Indiana.*—The blank sent the Society at Evansville was not filled out, but a letter from a faithful and devoted woman gives an account of earnest endeavor and patient persistence that deserves more than the mere mention. They have a neat little church all their own, but their members are very few though faithful. They started a Sewing Society last summer, more for the sake of keeping together during the vacation than anything else. Then the plan of a small fair was started. Some friends in the East and in St. Louis sent them boxes of articles for the fair, and as a result they netted \$206. They sent \$35 to the American Unitarian Association to make their minister a life member, and the balance goes toward the expenses of the Church. Last spring an entertainment was given by the children, netting \$50, and another was in preparation. Two hundred and fifty-six dollars in one year for a very small Society with few wealthy people, deserves to be noticed. The lady who sent the report said, "The most of us are teachers or employed in other ways and cannot leave to attend the Conference, but we will be with you in heart."

La Porte Ladies' Unitarian Society of fifteen members raised last year \$30, which was expended for the Church in music and other expenses. They keep up the social life of the Church, though without a minister. Three are members of a Round Table Club, and two belong to the Woman's Literary Society for Historical Study. No missionary work done, the informant stated, but some needed.

*Ohio.*—The Benevolent Society of the First Unitarian Church of Cincinnati meets every week from November till the middle of April. Number of members thirty-six. They have distributed in the past year over 700 garments; have met to sew for the associated charities and for the flood-sufferers during the past year; \$242.64 was raised during the past year by memberships and donations, and

expended for material to work with. Many of the ladies in the Church are connected with the following organizations, viz.: The Women's Christian Association; The Employment Bureau; The Associated Charities; The Home for the Friendless; The Children's Home; The two Widows' Homes, German and English; The two Orphan Asylums, white and colored; The Ohio Hospital for Women and Children; The Women's Exchange; The Day Nursery, and Free Kindergartens. They have a Unity Club, with a social gathering once a month and entertainments by an amusement committee once a month. Some are members of the Unity Club with its classes on Ancient Greece and Political Economy, and some belong to other classes—Reading classes, French, German, Historical and Musical—outside the Church. The question concerning the distribution of Liberal literature was left to be answered by Mrs. Smith in her report from Ohio. The lady in charge of their local missionary work is so well known to us as to hardly need the mention—Miss Sallie Ellis—who is with us to-day. They have had essays on various topics of Theological interest at the meetings of the branch Auxiliary Conference.

The addenda at the close of the list mentions in addition to the Benevolent Society, the Women's Auxiliary Conference with sixty-four members.

During the past winter the Church has been occupied in bringing into actual existence a new charity—the Day Nursery, which was planned by O. W. Wendte, but which he was compelled to leave to his successor, Mr. Thayer, who with his wife has been particularly interested in it. They have \$500 in the treasury for this purpose, partly donations. The Nursery was opened April 9, 1883, and will be continued during the summer.

The Ladies' Society of the Unity of Cleveland has forty members; \$445.52 has been raised during the past year, partly expended for furnishing church parlors and partly in charity and in purchasing flowers which have been distributed among the sick. A number of their ladies are interested in organizations outside of the Church, such as the Kitchen Garden, Day Nursery, Dorcas Society, etc. The Ladies' Society has charge of all the sociables of the Church. They have a Unity Club of sixty members connected with the Church. The ladies of this Society have done good work the past year in the distribution of Liberal literature. Two ladies are in charge of the local missionary work. Last year Mr. Hosmer distributed about 1,000 tracts or sermons, it is not stated whether in the Church or not.

Marietta, Ohio, no report.

Pennsylvania.—The Benevolent Sewing Circle of Meadville send reports that at their meetings once a month they have an average of sixty or seventy. They sew for the poor. No report of amount of money raised, or whether any. The ladies in the church all have interests in benevolent work outside, but what, is not stated. They also belong to Literary clubs outside. In answer to the question, "are the ladies of your church interested or engaged in the distribution of Liberal literature?" the reply was "Some," also that several ladies were in charge of the local missionary work.

At Northumberland they have a church and an organization called simply The Unitarian Church and Society, but no separate ladies' society. Though as is the case in almost all instances where only a forlorn hope remains, it is almost

wholly kept alive by its women. Last year they raised \$80.00 and expended it in repairing their church, in Sunday-school books and a Christmas festival. There is a pathetic line at the end of the list "We do what we can—as we can."

The letter accompanying this report was sacred in its sadness, telling as it did of the recent death of the father of Miss Priestley—and when she goes on to say: "We have not had services for several weeks. I felt as if I could not trust myself to read the sermon," it was the first mention that she was the leader of the little band. She says, "I shall be very glad to help you in any way I can toward distributing your literature. It is our only way. We can not add numbers but only make people think more liberally." To this faithful few our hearts must all turn with loving tenderness. These are the noble inheritors of a sacred trust of spiritual liberty bequeathed them from their ancestor, one of the early leaders of the Liberal faith.

New York.—The Ladies' Benevolent Association of Buffalo has one hundred and eight members. They raised \$1,000.00 for a parsonage fund, and \$226.74 for general charitable purposes—total \$1,226.74. Sent \$100.00 of it to Mrs. Hardy of Toronto. They are largely interested in outside benevolent work. Six are interested in the Newsboy's Home, three in the General Hospital, five in the Home for the Friendless, three in the Woman's Christian Association, two in the Orphan Asylum, several in the Homeopathic Hospital and Humane Society. They have social meetings for the whole church fortnightly and sometimes an entertainment of some kind. They have a Unity Club, with a Literary class. They are interested in the distribution of Liberal literature and are making an effort to do more in this direction. They have also a Society within the church working in co-operation with the "Charity Organization Society" of the city, and this Society does a large missionary work.

Rochester, the most eastward Society, was admitted last year into the fellowship of the Western Conference, but makes no report.

Michigan.—The Ladies' Congregational Society of Detroit has forty-three members whose purpose is to bring about closer social relations and to raise money for such objects as present most pressing needs, either within or without the church. They have raised \$450.00 which has been mostly expended paying interest on church mortgage. They look after all the poor families within the church, and those that come under their notice without, and have interests in a Charity Kindergarten and Industrial School. The class for Study in Liberal Thought is a Teachers' Meeting.

Ann Arbor.—The Ladies' Union, number of members not given, holds meetings once a month, with its only object the social life of the Society. They raised \$50.00 last year by membership fees, socials, etc. Some of their ladies belong to a literary club. A large number of them are engaged in the distribution of liberal literature. They have a class for systematic Bible study.

The Unitarian Bee, of Grand Haven, with forty members, had for its object last year that of furnishing their new church. They have raised \$250.00 and expended it as purposed.

Jackson.—"The Ladies' Unity" has no regular time of meeting and its average attendance is small, but they have

raised \$213.34 during the year, which they have expended in paying the organist and singers. They have no systematic benevolent work. Some belong to a literary class, and a few are individually interested in the distribution of literature. The letter accompanying the replies to questions spoke of the struggle of the past to live at all, but their little church is now free from debt and with the coming of their new minister in July they hope for re-organization and renewed interest.

No reports from Kalamazoo, Manistee, Mt. Pleasant, Muskegon, Sherwood, Ionia, Athens, Charlotte or East Saginaw.

*Minnesota.*—The Ladies' Circle of Minneapolis has eighteen members who meet once in two weeks. Their object to raise money for their own church, and expend it for the church. The filled-out blank did not state the fact which should be known, that two or three women manage and keep alive the Sunday-school; one woman being leader, inspirer, organist and teacher. This Society is one of the youngest in the Conference.

The Ladies' Benevolent Society of St. Paul has fourteen members, that gather together every week, to cut and baste garments for poor women to make. They give them the garments if needed, or sell them at a low price. During the year since October they have raised about \$100.00 which has been expended in purchasing material and paying women for their work. Six or eight of these ladies are on the boards of various charitable organizations—Home for the Friendless, City Relief, Orphan Asylum, and Industrial Union. They have a Unity Club for special study—the same that has given us the Studies of the Poets, known as Longfellow-Lowell and Whittier-Bryant Leaflets. They are at present engaged on a Study of Emerson. Their teachers' meetings serve the purpose of a class for study of Liberal thought. No one yet in charge of the local missionary work.

*Wisconsin.*—The Ladies' Auxiliary of Baraboo meets fortnightly with an average attendance of forty to fifty. Their object is to render practical aid in the furtherance of the Free Congregational Society. Do not report amount of money raised, only that it was used for church expenses. All are interested in benevolent work, but only a few are members of organizations. Most of their ladies are members of the Women's Club—and classes for special work are formed in the club, and are reported to the club. They are interested in the distribution of Liberal literature, and take pains to lend what they have. They write:

"We have done much general work. Our idea has been to bring the Society before the public in such a way as to attract and interest them. This has been our woman's work, and has been a success socially. They have in their city a Ladies' Charitable Association, organized by Unitarian ladies, though not sectarian. It welcomes all, and the work is carried on very harmoniously. Our motto is, 'Not alms but a friend.' We help them to help themselves."

No report from Brodhead, Cooksville, Kenosha or Wyoming.

*Janesville.*—The Ladies' Society of All Souls Church has a membership of thirty, meeting fortnightly with a large attendance outside the regular members. They have raised \$150 during the year—by sewing—which has been expended in furnishing the church-parlor, heating Sunday-school room and general expenses. This Society is the social life of the church, and that is its chief object. Several of the

ladies belong to the Mutual Improvement Club. Quite a number of the ladies are interested in the Chicago Flower Mission, and have contributed flowers during the entire season—also scrap-books for hospital patients in Chicago. They do any benevolent work that comes under their notice, but have no organization for the purpose. To this should be added, they keep the church alive without a minister, and part of the time have kept up lay services.

*Madison, First Unitarian Church.* No distinct Ladies' Society. Ten dollars was raised at sociables, and expended for the W. W. U. C. They are interested in the Chicago Flower Mission. Have sewed for the poor, and helped in the Madison Boys' Evening School, but have no organized charities. Outside they lend a hand in all the benevolent work when allowed to do so. They have musical evenings, socials, a Contemporary Club and a Browning Club.

Some of their ladies are active members of the Madison Literary Club. Several are interested in the distribution of literature. They have a charitable committee which takes the place of a local missionary.

The Benevolent Society of the First Unitarian Society of Milwaukee has forty members, who raised during the last year \$91, which they expended for clothing for *worthy* poor \$36, associated charities \$20, Women's Western Unitarian Conference \$25 and Women's Auxiliary \$10.

Nearly all the ladies of the church are connected with the benevolent societies outside the church. The associated charities, Humane Society, Infants' Home, Flower Mission, Mission Band, Industrial School, Red Cross Society, Orphan Asylum, Home for the Friendless, Bethel Mission, Jewish Refugees, Women's Educational and Industrial Association, Women's Exc. and private charities. And after all this they find time to belong to the Women's Club, Garrick Club, Art Class, Hygiene Club, Cecilian Choir and Historical Reading Club—and are interested in the distribution of Liberal literature, and have a lady in charge of the local missionary work. A note was added to this list that the women of this Society have given in private charity during the last year \$650, and have subscribed to the institutions named above \$929, besides collecting for same institutions from seven to ten thousand dollars.

*Illinois.*—Alton.—The Ladies' Sewing Society with twenty members meets fortnightly. Their work is to aid in the support of the Unitarian Society. They raised last year \$250, which went to defray the incidental expenses of the Society. Outside their Society they have one very *heretical* woman who is President of the Women's Christian Temperance Union, and devotes a large share of her time to temperance work. They keep up their social life by social gatherings at the houses of members from time to time.

Bloomington.—Here the ladies manage the entire finances of the church; though they have no special organization. They have raised by subscription the minister's entire salary; and have also provided for the expense of music. They give entertainments and the young ladies held a fair in the early winter and made \$50.00. The receipts from club suppers will amount to \$25.00. The amount raised for music was \$150.00; for minister's salary \$1200.00; in all \$1425.00.

The two parishes of Buda and Sheffield are in the care of one minister and the reports are made out together. The

Ladies' Society of Buda is called the Union Church Sociable, with twenty-five members. They have raised \$100.00 the past year which has been devoted to house repairs and paying the sexton. The Unitarian Society of Ladies at Sheffield has thirty-five members, who have made by their work the past year \$114.25 which has gone into church expenses. Two ladies in the Society are to some extent interested in the Chicago Home for the Friendless. Both ladies' societies contribute largely, here as almost everywhere, to the vitality of the church. Most of the young ladies in both societies belong to reading clubs, and several are members of the Chautauqua Circle—one is a member of the Boston Society to Encourage Home Study. A few are interested in the distribution of Liberal literature. They are also both interested in the plan of a class for the study of Liberal religion and looking forward to its formation in the autumn.

The Unity Society of Geneseo has forty members, who have raised \$759.44 this past year, which was mostly expended on church repairs. The balance went to aid the poor in their midst. They have no interest in benevolent work outside the church, and only a few belong to any Literary class.

Geneva, another church without a minister, keeps up weekly meetings of a Sewing Society with twenty members. Last year they raised \$80.00 which is only partly expended. They are interested in the Chicago Flower Mission and contribute to it all through the season.

The Ladies' Industrial Society of Quincy has thirty-two members who meet to promote social interest and work for the Church. They raised \$240.00 last year which is to be used for repairing the church. Several of their members are interested in the Sarah Denman Hospital and in the Free Reading Room. Most of them are members of a Unity Club, which has been a great success, also a number belong to Friends in Council, The Round Table and the New Atlantis.

The Ladies' Benevolent Society of Rockford holds its meetings semi-monthly with an attendance of from forty to one hundred and fifty. They meet partly for social purposes but with the additional object of making money for church uses. During the year ending Jan. 19, 1883, they raised \$221.29 to pay off a church debt. They are interested in Temperance work, the Chicago Flower Mission, and in the Rockford Aid Society work. They have a church social and supper once in two weeks. Some of their members are interested in a History class, some in an English Literature class, and a Physiology Club, and they have a class for the study of the Liberal faith, which meets with the pastor every Wednesday evening. In addition to their other benevolent work, they are educating three young ladies, have kept a young man at evening school, and helped a number of poor persons, and have reduced their church debt from \$1000.00 to \$200.00.

Shelbyville Unity Help Society has sixteen members meeting once a week. This Society meets to promote the social and religious interest of the church and to aid in helping the sick and needy. They do not know the amount of money raised, but have sent \$5.00 to the Woman's Western Unitarian Conference, and in addition to their charity work assist in the incidental expenses of the church. They have charge of a sewing school for poor children. One of

their ladies is an officer on the board of the Girl's Industrial school at Evanston. They take charge of all the social life of the church. Half of the ladies attend a Literature club for the young folks. They hope to form a class for the study of the Liberal Faith.

A few Liberal people in Princeton where there is no organized society sent \$10 to the Western Unitarian Conference and \$12 to the Women's Western Unitarian Conference.

Chicago.—All Souls—formerly the Fourth Unitarian Church of Chicago—has a Ladies' Association with fourteen members, who are working in the interest of the Newsboys' Home and the Foundlings' Home. They have raised \$25 for material to work upon. Some of their members belong to a History class, others to a German class, some to the University Club, most of them to the Unity Club—a club within their own Society—and one lady has a class of girls in poetry. They are distributing Liberal literature, and have a rack at the church door for that purpose. Some of their members belong to the Chicago Women's Unitarian Association.

The Ladies' Aid Society of the Third Unitarian Church has twelve members who have raised \$136.53 during the year, which they have partly expended for charity and partly toward furnishing the church parlors and study. Several of their members are interested in the Industrial School for Girls, at Evanston. They belong to the Chicago Women's Club, the Athena, and the Home Reading Club. They are interested in the distribution of Liberal literature and many belong to the Chicago Women's Unitarian Association.

The Industrial Benevolent Society of the Church of the Messiah has forty-four members; they have raised during the year ending Jan. 1, 1883, by subscriptions, entertainments, fees, etc., \$2,045.03, which has been expended for the Herford Free Kindergarten, for some special charity cases, and for denominational work. Its chief work is the Herford Free Kindergarten. Their ladies are interested in various benevolent institutions outside—in the Protestant Orphan Asylum, the Old People's Home, Home for the Friendless, and Women's and Children's Hospital. They also belong to various clubs and classes, The University Club, Every Monday, Fortnightly, Saracen Club, and Philosophical Society. Many ladies are individually interested in the distribution of Liberal literature, and have united with the other city Unitarian societies in the Women's Unitarian Association.

The Ladies' Aid Society of Unity Church has forty-six members who meet every Tuesday. They raised from October 1, 1882, to April 1, 1883, \$314 for Channing Club room, and \$333.37 from annual dues, entertainments, etc., total \$647.37; of this \$211 went to the Industrial School, the balance to various charities. The chief benevolent work of the Society is the Industrial School, which is wholly under the care of the Church and the ladies of this Society. Many ladies are engaged in benevolent interests outside the Church, in the Training School for Nurses, Half Orphan Asylum, Flower Mission, Home for the Friendless, Kitchen Garden and associated charities. The ladies of Unity Church belong to the following literary clubs: to the Fortnightly, Saracen Club, Women's Congress, Philosophical Society, Physiological Society, and twenty-eight are members of the Chicago Women's Club. Fifty-two are members

of the Women's Unitarian Association, and fifty-six are annual members and eight are life members of the Women's Western Unitarian Conference.

The thirty-nine societies reporting out of the sixty-eight to whom the blanks were sent, represent a membership of 1,123. Six societies do not report their membership. The average attendance is not quite half the full membership. This number have raised during the past year, \$12,852.71. This does not include, except in three or four instances, anything contributed either to the Women's Western Unitarian Conference, or to the Women's Auxiliary Conference, but has been almost wholly within their own societies toward their maintenance, or their own charity work.

From this report of the societies we turn to the direct work at the central office. Before the vacation, letters were sent out hoping for responses in the autumn, and upon the return of the Secretary to the office after the vacation so kindly allowed her, she sent again letters or postal cards asking some response, also urging that lists of names of members of societies be sent. Very few replies were ever received, and this has been one of the trying experiences of both the Treasurer and Secretary, that so many letters are unanswered. If they could elicit even the courtesy of a line, though it might be a discouraging one, it would show upon what we could depend, and give chance to make efforts elsewhere.

The Chicago Woman's Association, which is a branch of the Women's Conference, deserves some mention as being the first to carry out the suggestion urged so strongly at the last Conference, that the women of the Conference acquaint themselves with the faith they professed by study and investigation. Immediately following the last Conference a few ladies were invited to meet at the house of Mrs. John Wilkinson. Twenty were present; plans were discussed, a committee appointed to draw up an outline of purpose and mark out the work. This committee reported at a second called meeting much larger than the first. The object was declared to be not only the study of Unitarianism, but to further its interests and aid its cause. A President, or Chairman, was elected, and a Secretary, who was also Secretary of the Conference. The Treasurer of the Conference was also Treasurer of the Association, as all money for fees was paid right into the Conference treasury. A programme was made out and printed and the meetings adjourned to the first Thursday in September. The meetings were to be held the last Thursday in every month except during the vacation.

The first meeting was held in the Church of the Messiah with 75 members present and there has been an attendance of 85 to 150 at every meeting since. The ladies assemble at one o'clock—have a simple lunch in the church parlors and a social time and the paper and discussion follow.

The first subject was Early Unitarianism in New England; from that the topics have come down to questions of later date and the discussions have not only been spirited but wonderfully broad and unpartisan. The interest aroused in subjects discussed has astonished all who had part in the plan. In addition to the discussion of the subject of the day, other matters of direct missionary interest are brought up; distribution of literature discussed, letters read, etc. From this meeting goes the influence which sends the hearers home to mail their *Registers* and *UNITYS* to some

lone woman or man in the far West. To the patient, unwearied perseverance of one woman, this association with over 125 members is almost wholly due—its president, Mrs. John Wilkinson, who has been not only its founder, but the most hard-working person in it, always ready to work for its interests in season and out of season, if there is such a thing as being out of season in such work.

At the central office the work has been first the daily office duties with their innumerable details, taking time, patience and strength out of all proportion to their *seeming* importance, because they yield so little that can go on record for the amount expended, yet are as necessary to the whole as the fullest accomplishment.

During the year the Secretary has written 667 letters and 349 postal cards, not including the notices for meetings, of which there have been 231 sent out.

The Woman's Association printed 1,000 circulars and 500 programmes. These have been distributed from the central office, only a few of the circulars, or reports of the formation of the association being left.—The Women's Conference report, 1,000 copies; Slips with plans and object of Conference, 1,000; Subscription blanks, 1,000; Circular letter sent after Conference, 150; Circular letter to editors, 1,000; Blanks for collecting data, 80; Total, 4,230; Total, including circulars and programmes of Woman's Association, 5,730.

All these printed slips of whatever nature, have helped to make our work and purpose more widely known, and to call out an interest. A persistent use of some printed form specifying our work more explicitly would bring in still greater results, and help to prepare the way for a successful missionary enterprise.

We now come last but by no means least to the work of *Distributing Liberal Literature*.

After trying so ineffectively to get response and co-operation from societies the Executive Board adopted another plan. A circular letter was prepared, addressing editors of newspapers and enclosing a notice that Unitarian and other Liberal pamphlets and papers would be furnished gratuitously by addressing the Secretary at 40 Madison street, Chicago, or if sent by a state director, her name and address should be substituted. The editors were solicited to give these notices insertion. Packages of these circulars were sent to all the state directors but two. Mrs. Smith at Cincinnati was already engaged in the work, and Miss Priestley was already doing her full share of work in other directions.

Mrs. C. T. Cole of Iowa and Mrs. J. R. Effinger of Bloomington are all who make reports. The Michigan director, Mrs. T. B. Forbush, sent the circulars, filling out the notice with the name of the Secretary, and all applications accruing from her work came to the central office. Mrs. Dakin of La Porte, Ind., did the same. Other directors did not respond. Mrs. Cole reports the whole number of circular letters sent, 200. Half of them were sent in December, the balance in February and March. Those sent in December brought 30 applications. Those in February and March 8. Total, 38. Twenty-one of the applicants were educated people; three were women. Cards were sent with each package with the offer of other matter and noting the books on hand for loaning by mail.

Sixteen second and third responses have been received.

In five cases the loan of books has drawn out a continued exchange of letters, manifesting a very genuine interest. Her applications covered a wide range, from New York to Kansas, from Colorado and Minnesota and one from—Michigan Avenue, Chicago. Her loan books find hearty welcome and go round among the neighbors "brushing away religious cobwebs," one farmer writes her. So that the number of books sent does not indicate the number of readers. Some packages were sent to those who were not direct applicants but who were glad to receive them. Whole number of packages sent was 78; the number of books sent was 20; and in the general correspondence she has written 38 letters and 8 postal cards.

Mrs. J. R. Effinger sent one hundred circulars to papers in Illinois, outside of Chicago, but they elicited no applicants. Through the courtesy of two Bloomington papers the notice was inserted for several weeks and in response she received eight postals and five letters, some of the letters containing lists of names of persons to whom she was requested to send papers. Most of these requests came from the small towns in the immediate vicinity of Bloomington, one from North Carolina another from Espanola, New Mexico. She has written twelve postals and one letter and sent out eighteen packages containing eighty-seven pamphlets. Postal cards were sent to all who applied, asking them to communicate with her farther, but none responded. Still she did not feel disheartened, but believed in the work.

From the Central office circulars were sent only to the city papers. Through the courtesy of the *Inter Ocean* a notice was allowed to remain several weeks and has had a second insertion, in their weekly issue, bringing in between thirty and forty applications—some of them from Montana, Washington Territory, Texas and Tennessee. The *Chicago Herald* and *Evening Journal* have both given the notice free insertion and applications have come through these notices also. The whole number of first applications was 85, of second applications 10. The whole number of pamphlets sent to applicants was 490; pamphlets sent in packages to others, for distribution, 331; papers, *Registers* and *UNITYS*, 295; total, 1,116. In addition to this, letters have been written accompanying pamphlets and papers to lonely Liberal women in Colorado, Washington Territory, Kansas and Nebraska; pamphlets or papers have been sent regularly to them as well as to many others, thus keeping up lines of sympathy and speaking such cheer as has been possible, often receiving more help in the ways of noble self-sacrifice than it was possible to give.

Of the plan of publication of sermons and the Women's Conference part in it—of other and better ways of carrying on this work I leave to the paper upon this topic and the discussion that will follow it, to explain and suggest.

One thing more, the Women's Conference have had racks made for use in the vestibules of churches to hold tracts and papers—anything of the kind desirable to distribute. This is one of the missionary agents that we hope to see introduced into every church within the Conference.

My report has already sorely tried your patience, but at the request of several of the Board I have made so full a report, that we might not only see *what* is being done, but the method as well. But in this work of summing up results we need to keep in mind that we must not forget the spirit,

lest the letter destroy, and in our re-action from can't go to the other extreme and make our work merely an arithmetical calculation, a thing to be computed and measured. We must infuse it with the fervor of a real religious spirit, uplift it from the drudgery of mere work on to the heights of a devoted religious service. Do our work not as a task but as a privilege; do it as those who feel themselves called, as men and women were, in the early times, called to the loving service of the Infinite Father.

## REPORT OF COMMITTEE OF PUBLICATION OF THE WESTERN UNITARIAN CONFERENCE.

J. C. LEARNED, CHAIRMAN.

Two years ago it was thought best to appoint this committee, and with two objects in view. First, to take a survey of such work as was being done within the limits of this conference. Secondly, to aid the churches in obtaining such reading for themselves, and for distribution as would best serve the interests of our cause. Last year the statement of the committee presented the facts concerning the circulation of *UNITY*, *LITTLE UNITY*, and the Sunday-School Society publications, with our hopes and wants. This year blanks with questions were sent out to all our ministers, that we might gain some more definite knowledge of the amount and character of the literary work done within our periodical limits—the conviction being strong that it was large in amount and excellent in quality, and that it would very likely suggest some means of creating a center of exchange and distribution for much of it, if not also a center of publication whereby our churches could be easily supplied with the new views and statements of religion in convenient form—which, as we shall see, has become one of our most imperative wants.

Although the answers to these question-blanks are very incomplete, enough have come back to show that our expectation was well-founded. The work done and the work being done discloses a list of authors, scholars and journalists of which we may well be proud. We wanted to know something of the secular and literary writers among us, as well as what the preachers and theological inquirers had been printing. And we find books ranging all the way from Prof. Woodward's "History of the St. Louis Bridge," (worth twenty dollars) to Simmons' "Unending Genesis;" from Dr. Livermore's six-volume series of New Testament Commentaries to Kristofer Janson's Danish and Norwegian Hymn-book, and the Sunday-school manuals. Minute scholarship is worthily represented in the "Introduction to the Greek of the New Testament," by Prof. Carey—published by Draper of Andover; and minute observation is illustrated in the writings of Prof. Forbes, the state entomologist of Illinois.

But not to particularize farther, a large number of sermons have been published in the daily papers, lectures on science and reform, and articles for the reviews, stories, romances and travels are on the list. Nearly all the prominent weeklies and monthlies of the land have contributors in our Western churches. We have men on the staff of the great dailies in our cities, editors of journals of medicine

and science and law: members of Congress and judges on the bench, professors in colleges, leading lawyers, engineers, and educators, whose opinions are from time to time published as influential or decisive on the questions which they have studied.

We are to try to derive from these reports, however, some answer as to what is our greatest want in the line of Unitarian literature. Let me cite several which may be taken as a fair specimen of to-day's demand, and then let us see if there is any way to meet it.

Mr. Forbush, of Detroit, says: "We want Tracts for the people, setting forth the Unitarianism of to-day." Again, "We want strong presentations in brief pamphlet form of the principles and attitude of advanced Unitarianism for free distribution and missionary work."

Rowland Connor, of Saginaw, says: "Short, definite, positive statement of the Liberal position for free circulation."

Mr. Sunderland, of Ann Arbor, says: "A biblical and religious Cyclo-pædia or Dictionary that shall not be sectarian or partisan. There is nothing in the language that covers the ground more than in small part."

Mr. Miller, of Geneseo, says: "For a change try some brief, clear-cut pamphlet or tract on comparative religions—their mythology, legends, morals, etc. Giving latest and reliable results—not disquisitions—but hints to inquirers to furnish a moral base to the faith of doubters."

Mr. Copeland, of Omaha, says: "A convenient statement of what Unitarians believe."

Mr. Gannett, of St. Paul, writes: "Wanted, a set of Unitarian tracts adapted to to-day's needs. Wanted in each state a church or churches that will undertake systematic distribution of such tracts to inquirers; perhaps, also, a sort of church-door-pulpit in each church, a fresh sermon to be taken home each week or two, to read or give away."

Dr. Livermore, of Meadville, says "Reformatory and scientific tracts to check and remove the three great evils of Tobacco, Intemperance and Licentiousness, that menace the life, physical, social and religious, of the American Republic."

Mr. Judy, of Davenport, suggests "A responsive service for the congregation, on Blake's model. Appoint a man or men to attend agricultural fairs and the like, to distribute our thought and literature."

Another writes: "I would like another holiday volume in 'Year of Miracles' and 'Unending Genesis' series for this year. We need a Unity Publication Company, with capital and business foundation."

One from the Southwest writes, "Give us a tract that will redeem the name; one so timely in thought and crisp in style that, like a sermon of Theodore Parker or a lecture of Ingersoll, men will buy it if they cannot get it without."

From all this it would appear that one want at least is clear—that of the right sort of tract. And that is the one want that we can possibly come nearest to supplying. The long list of excellent sermons, doctrinal and practical, could I read their titles to you, would suggest the abundance of material from which to select. Could we issue *twenty* of these per annum from some central office, in large editions and at low rates, the Women's Western Conference would soon be busily employed in meeting the demands for distribution—a work to which it is peculiarly adapted by its organization and purposes. Our churches want them, and might all co-operate. Already in several, the pamphlet correspondent and tract-rack are appointed agencies. If for the next few years we do not stint ourselves in the expenditure of printer's ink and postage, there will be results to chronicle that will make our smallest churches and our most disheartened fellowships glad.

Cannot something be done to bring the "Church-door Pulpit" into immediate activity in the larger number of our churches? The great lack is the material for distribution. The plan proposed by Mr. Gannett seems to be the best yet hit upon—that of an issue of a tract or sermon

alternately with UNITY at Chicago. Twenty such pamphlets in the year to single subscribers for half a dollar. In general however, the Churches must subscribe to make the measure a success—taking 10, 20, 50, 100 copies (for the year) out of their interest in this movement for distribution and to keep the tract-rack at the church door well supplied.

With 1500 subscribers the work may begin early in the autumn.

To carry out the editorial work, the publication committee should consist of a larger number than at present—say of ten—who should represent the broadest purpose of the Conference, and select such matter for publication as is held desirable. This committee may be appointed at once by the Directors of the Western Unitarian Conference to act in *twos*, and being responsible for the share of work falling to them.

## WESTERN UNITARIAN CONFERENCE.

### TREASURER'S REPORT

From May 22, 1882 to May 14, 1883.

Societies.	Appropriation.	Paid.
Alton, Ill.....	\$ 20.00	\$ 20.00
Ann Arbor, Mich.....	25.00	25.00
Baraboo, Wis.....	10.00	10.00
Bloomington, Ill.....	30.00	30.00
Buda and Sheffield, Ill.....	20.00	16.00
Buffalo, N. Y.....	125.00	130.00
Chicago, Ill.—Church of Messiah.....	350.00	350.00
"          Unity Church.....	250.00	250.00
"          Third Church.....	40.00	40.00
Cincinnati, O.....	250.00	250.00
Cleveland, O.....	100.00	100.00
Cooksville, Wis.....	5.00	5.00
Davenport, Ia.....	.....	15.00
Denver, Col.....	30.00	42.11
Des Moines, Ia.....	.....	10.00
Detroit, Mich.....	100.00	100.00
Evansville, Ind.....	15.00	15.00
Lawrence, Kan.....	10.00	10.00
Manistee, Mich.....	25.00	.....
East Saginaw, Mich.....	25.00	.....
Ionia, Mich.....	10.00	.....
Keokuk, Ia.....	20.00	.....
Hobart, Ind.....	10.00	.....
Humboldt, Ia.....	.....	10.00
Geneseo, Ill.....	25.00	25.00
Geneva, Ill.....	20.00	20.00
Grand Haven, Mich.....	25.00	.....
Indianapolis, Ind.....	10.00	.....
Jackson, Mich.....	10.00	.....
Janesville, Wis.....	20.00	.....
Iowa (State).....	75.00	.....
Kalamazoo, Mich.....	15.00	25.00
Kansas City, Mo.....	10.00	.....
Kenosha, Wis.....	20.00	.....
La Porte, Ind.....	25.00	.....
Los Angeles, Cal.....	10.00	.....
Louisville, Ky.....	60.00	60.00
Marietta, O.....	10.00	.....
Mattoon, Ill.....	10.00	.....
Meadville, Pa.....	50.00	50.00
Milwaukee, Wis.....	75.00	75.00
Minneapolis, Minn.....	25.00	25.00
"          Mr. Janson's Circuit.....	10.00	.....
Mt. Pleasant, Mich.....	10.00	5.00
Muskegon, Mich.....	10.00	10.00
Madison, Wis.....	25.00	25.00
Nebraska (State).....	25.00	.....
Nora, Ill.....	10.00	.....
Northumberland, Pa.....	10.00	.....

New Orleans, La.	25.00	.....
Oakland, Cal.	25.00	.....
Omaha, Neb	10.00	20.00
Portland, Oregon	25.00	.....
Quincy, Ill.	80.00	80.00
San Francisco, Cal.	100.00	.....
San Diego, Cal.	10.00	.....
San Jose, Cal.	25.00	.....
St. Joseph, Mo	10.00	10.00
Sherwood, Mich.	10.00	.....
Shelbyville, Ill.	10.00	.....
Rochester, N. Y	75.00	120.00
St. Louis, Mo.—Church of Messiah	500.00	500.00
“ Unity Church	80.00	80.00
St. Paul, Minn.	100.00	121.86
Toledo, O.	10.00	.....
Total	\$3,160.00	\$2,679.97

## ANNUAL MEMBERSHIP

BY THE PAYMENT OF \$1.00 EACH.

Rev. C. C. Everett, Cambridge, Mass.	
Joseph Shippen, Chicago.	Byron P. Moulton, Chicago.
Daniel L. Shorey, “	Rev. J. L. Jones, “
Rev. G. E. Gordon, Milwaukee.	Rev. A. G. Jennings, “
Mrs. B. F. Felix, Chicago.	W. H. Woude, Brookfield, Mass.
Rev. C. W. Wendte, Newport, R. I.	Rev. J. Fisher, Alton, Ill.
Miss M. A. Safford, Humboldt, Ia.	E. W. Endicott, Chicago.
Rev. Kristofer Janson, Minneapolis.	
Rev. Enoch Powell, Beatrice, Neb.	Geo. Stickney, Grand Haven, Mich.
Rev. A. M. Weeks, Denver, Col.	Benj. B. Felix, Chicago.
Alex. T. Felix, Chicago.	R. W. Hosmer, “
J. J. Schobinger, “	Mr. Edw. Ilsley, Milwaukee.
Mrs. Edw. Ilsley, Milwaukee.	Burrell H. Carter, Chicago.
Mrs. Sue Knox, Princeton.	Thomas Metcalf, Normal, Ill.
Edw. Everett.	Mrs. Chas. Baldwin,
Mrs. Edw. Everett.	J. Van Inwagen.
	Mrs. Satterlee.

Total Cash....\$31.00

PER UNITY CHURCH OF ST. LOUIS OF ITS ANNUAL SUBSCRIPTION  
APPLIED TO ANNUAL MEMBERSHIP DUES OF

Mr. J. B. Case.	Mrs. J. B. Case.
Mr. J. Sibly White.	Mrs. J. Sibly White.
Mr. J. C. Learned.	Mrs. J. C. Learned.
Mr. J. S. Boyden.	H. Hazelton.
Mr. J. B. Stone.	Mrs. J. B. Stone.
Mr. E. S. Rouse.	Mrs. E. S. Rouse.

## LIFE MEMBERS

BY THE PAYMENT OF \$25.00 EACH.

Rev. Fred'k Frothingham.	E. W. Clark.
Ryron P. Moulton.	Rev. John R. Effinger.
C. C. Cheney.	D. L. Shorey.
Rev. Charles B. Ferry.	F. C. Wilson.

Total....\$200.00.

PER UNITY CHURCH, CHICAGO, OF ITS ANNUAL SUBSCRIPTION APPLIED  
TO LIFE MEMBERSHIP DUES OF

Rev. George Batchelor.	Mrs. Elizabeth C. Tucker.
Nathan Mears.	B. F. Felix.
Mrs. Tilton.	Miss Tilton.
John Wilkinson, Jr.	

## GENERAL ACCOUNT.

### RECEIPTS.

Balance from last year from Treasurer, Rev. Brooke Herford \$	9.32
From Church Contributions.....	2,679.97
“ Personal Subscriptions.....	15.00
“ Annual Membership Dues.....	31.00
“ Life Membership Dues.....	200.00
Total.....	\$2,935.29

### PAYMENTS.

Expense of Incorporation.....	\$ 3.75
Rev. J. L. Jones' Salary as Secretary .....	2,000.00
“ “ “ Traveling Expenses.....	52.00

Discount on Checks.....	1.00
Printing Last Year's Reports in UNITY.....	75.00
Other Printing—Circulars, &c.....	111.65
Treasurer's Postage and Stationery.....	6.58
Western Unitarian Sunday-School Society for Office Expenses	290.28
Amount to balance .....	395.03
Total.....	\$2,935.29
Balance on hand .....	\$ 395.03

## APPORTIONMENT FOR YEAR 1883-4.

Alton.....	\$ 20
Ann Arbor .....	25
Baraboo.....	10
Beatrice.....	10
Bloomington.....	30
Buda.....	10
Buffalo.....	125
Chicago, Church of Messiah .....	350
“ Unity Church.....	300
“ Third Church.....	50
“ All Souls Church .....	20
Cincinnati.....	250
Cleveland .....	100
Cooksville.....	10
Davenport .....	20
Denver.....	40
Des Moines .....	20
Detroit.....	100
East Saginaw.....	25
Evansville.....	15
Geneseo.....	25
Geneva.....	20
Grand Haven.....	25
Greeley .....	10
Hobart.....	10
Humboldt .....	10
Ionia.....	10
Indianapolis.....	10
Jackson .....	10
Janesville .....	20
Kalamazoo .....	15
Kansas City .....	20
Kenosha .....	20
Keokuk .....	20
Lawrence .....	10
La Porte.....	20
Los Angeles.....	10
Louisville .....	75
Madison.....	25
Manistee .....	15
Marietta .....	10
Mattoon.....	10
Meadville .....	50
Milwaukee .....	75
Minneapolis.....	25
Mount Pleasant .....	10
Muskegon .....	10
New Orleans .....	25
Nora .....	10
Northumberland .....	10
Oakland .....	25
Omaha .....	15
Portland .....	25
Quincy .....	80
Rochester .....	100
San Diego.....	10
San Francisco.....	100
San Jose .....	10
Shelbyville.....	10
Sheffield .....	10
Sherwood .....	10
St. Joseph.....	20
St. Louis, Church of Messiah .....	500
“ Church of Unity .....	80
St. Paul .....	100
Toledo.....	10
Total .....	\$3,250

## TREASURER'S REPORT OF THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

## RECEIPTS.

Amount on hand, May 1, 1882.....	\$ 59.69
" received on old accounts prior to May 1, 1882...	367.19
Life-Memberships—Rochester, N. Y.....	\$ 20.00
" " Cleveland, O.....	50.00
" " Quincy, Ill.....	10.00
" " St. Paul, Minn.....	10.00
" " St. Louis, Mo.....	20.00
" " Milwaukee, Wis.....	20.00
" " Chicago, Ill.....	20.00
	150.00

Annual Memberships—Rochester, N. Y.....	11.00
" " Cleveland, O.....	20.00
" " St. Paul, Minn.....	38.00
" " Cumberland, Wis.....	1.00
" " Alton, Ill.....	1.00
" " St. Louis, Mo.....	40.50
" " Chicago, Ill.....	15.00
" " Buffalo, N. Y.....	30.00
" " Geneseo, Ill.....	1.00
" " Elyria, O.....	3.00
" " Boston, Mass.....	4.00
" " La Porte, Ind.....	2.00
" " Quincy, Ill.....	3.00
" " Keokuk, Iowa.....	1.00
" " Des Moines, Iowa.....	1.00
" " Mt. Pleasant, Iowa.....	1.00
" " St. Joseph, Mo.....	1.00
" " Minneapolis, Minn.....	1.00
" " Ann Arbor, Mich.....	2.00
" " Milwaukee, Wis.....	2.00
" " Meadville, Pa.....	2.00
" " Newport, R. I.....	2.00
" " Dunkirk, N. Y.....	1.00
	183.50

Donations—Chicago, Ill.....	75.00
Buffalo, N. Y.....	5.60
Bloomington, Ill.....	16.25
Quincy, Ill.....	58.16
Cleveland, O.....	80.00
Brattleboro, Vt.....	5.00
Humboldt, Iowa.....	5.00
St. Joseph, Mo.....	50.00
	295.01

Sales.....	969.49
From Western Unitarian Conference towards expenses of Channing Club Room.....	200.00
From Western Unitarian Conference for sundry items..	45.71
" Western Women's Unitarian Conference towards expenses of Channing Club Room.....	100.00
From Western Women's Unitarian Conference for items	8.82
	\$2,379.41

## PAYMENTS.

For sundry items for Western Women's Unitarian Conference.....	\$ 8.82
For sundry items for Western Unitarian Conference....	45.71
" Secretary and Treasurer.....	100.00
" Clerk hire and care of Channing Club Room.....	415.00
" Fuel for Channing Club Room.....	25.00
" Lighting " " ".....	20.00
" Stationery, Exchange, Express charges, etc.....	70.47
" Postage.....	74.12
" Merchandise.....	386.95
" Electrotypes plates.....	56.35
" Printing bills.....	467.96
On debts made prior to May 1, 1882.....	640.66
Balance on hand.....	68.37
	2,379.41

CHICAGO, MAY 1, 1883.

M. LEONARD, Treasurer.

## STATEMENT OF THE RESOURCES AND LIABILITIES OF THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

	Resources.	Liabilities.
Cash on hand.....	\$ 68.37	
Merchandise stock on hand.....	538.31	
Electrotypes plates on hand.....	100.00	
Accounts receivable.....	57.30	
Publications on sale with G. H. Ellis.....	93.22	
" " " Colegrove Book Co.....	221.40	
Accounts payable.....		3.55
Present worth of Society.....		1,075.05
	\$1,078.60	\$1,078.60

CHICAGO MAY 1, 1883.

M. LEONARD, Treasurer.

## ANNUAL MEMBERSHIPS TO THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.\*

## ST. LOUIS, MO.

C. S. Udell.

Miss Belle C. Flagg.

Aug. Maschmeyer.

Received from Memberships in Mission Sunday School, \$36.50.

## ST. PAUL, MINN.

Miss S. B. Beals.

W. C. Gannett.

" S. A. Mayo.

Wm. H. Kelley.

" J. E. McCaine.

David McCaine.

" S. H. Chapin.

Edward Richards.

" Kate Langworthy.

Edward Sawyer.

" Emma L. Kelley.

A. H. Wimbish.

Mrs. John DeGraw.

Geo. Doran.

" C. H. Clark.

Wm. McCaine.

" W. H. Grant.

Henry Krogstadt.

" F. P. Sawyer.

Joseph S. Sewall.

" S. B. Beals.

John E. Seabury, two years.

" E. M. Comstock.

Lynn Comstock.

" A. Bailey.

Harry Hasenwinkle.

" O. Gersting.

Carl Harbaugh.

" H. D. West.

D. B. Harbaugh.

" D. B. Harbaugh.

Otto Willins, two years.

Martha Willin, two years.

Robert Willins, two years.

## BUFFALO, N. Y.

Charles Flint.

Mrs. Jennette Marsh.

Carlton White.

" Agnes S. Carroll.

Stephen Stickney.

" Josephine Hawkins.

George Stickney.

Susan O. Cutter.

Lucius Bartlett.

Nettie Prouty.

Chas. Gibson.

Edith Wilson.

Harry Gibson.

Alice Dunbar.

Dwight Buffum.

Maude McDonald.

Frank Dunbar.

Susie Griever.

J. Lester Carroll.

Alma White.

Gibson Blake.

Anna Marsh.

Seward A. Simons.

Nora Pettibone.

Emma Burtis.

Sarah Shaw.

Edith L. Clark.

Grace Forbush.

Louie Dunbar.

## CLEVELAND, OHIO.

E. P. Wright.

Mrs. Tilden Burritt.

J. W. Mead.

" C. S. Campbell.

Geo. W. Mead.

" J. W. Willard.

J. W. Willard.

" Joseph Ingersoll.

Geo. R. Gale.

" S. M. Strong.

Miss Anna M. Pratt.

Miss Emma M. Everett.

" Carrie W. Gale.

" Caroline H. Boslington.

" Mary H. Gale.

" Mabel A. White.

" Dora R. Jordan.

" Alice Maud White.

" Frances F. Chapin.

" May Rogers.

\*This list includes names of those who paid in 1881 and 1882 for terms of two, or five years.

## ROCHESTER, N. Y.

J. Vincent Alexander.	Mrs. Joseph Curtis.
Lee Richmond.	" Geo. A. Furness.
Geo. H. Smith.	Miss Susan Ida Price.
Miss R. A. Bronson.	" Fannie E. Alexander.
" G. A. Post.	" Hattie T. Bennett.
	" S. E. Morgan.

## CHICAGO, ILL.

Miss Frances L. Roberts.	E. I. Galvin, two years.
Mrs. Wm. C. Dow.	Mrs. Caroline West.
" John Brewer.	" Ellen T. Leonard.
" Sayrs, five years.	W. E. Furness.

## MILWAUKEE, WIS.

G. E. Gordon.	Edward Illsley.
Mrs. Sarah F. Gordon.	Mrs. Edward Illsley.

## BOSTON, MASS.

Mrs. Kate Gannett Wells, two yrs.	Brooke Herford.
Russell N. Bellows, two years.	

## ELYRIA, OHIO.

L. C. Kelsey.	Geo. R. Gale.
T. W. Laundon.	

## QUINCY, ILL.

J. Vila Blake.	Miss Kate Wells.
Mrs. Anna B. McMahan.	

## NEWPORT, R. I.

C. W. Wendte.	Mrs. Jane Wendte.
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## MEADVILLE, PA.

Mrs. L. Honeywell.	Mrs. Sarah E. Sackett.
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## ANN ARBOR, MICH.

J. T. Sunderland.	Mrs. Eliza R. Sunderland.
J. Fisher, Alton, Ill.	
M. J. Miller, Geneseo, Ill.	
Mrs. Wm. Bookstaver, Dunkirk, N. Y.	
Miss Addie Hodge, Keokuk, Iowa.	
S. S. Hunting, Des Moines, "	
Mrs. C. T. Cole, Mt. Pleasant, "	
Kristofer Janson, Minneapolis, Minn.	
John L. Crosby, St. Joseph, Mo.	
Hiram G. DeGraw, Cumberland, Wis.	
Mrs. M. A. Dakin, LaPorte, Ind., two years.	

## LIFE MEMBERS WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

### CLEVELAND.

J. H. Wade.	F. L. Hosmer.
Mrs. J. H. Wade.	Miss Mary Southworth.
" Mary P. Payne.	Thos. H. White.
Thos. Kilpatrick.	

### MILWAUKEE.

Mrs. E. P. Allis.	Miss Jennie Robinson.
Miss Susan Wells.	" Mary Wells.

### ST. PAUL.

Mr. J. D. Ludden.	Wm. C. Gannett.
Mrs. J. D. Ludden.	Mrs. C. H. Clarke.

### ST. LOUIS.

Mrs. James Smith.	Rev. J. C. Learned.
Grant Tilden.	

### CHICAGO.

John Wilkinson.	J. D. Harvey.
Mrs. John Wilkinson.	Joseph Shippen.
Jenkin L. Jones.	Myron Leonard.

### JANESVILLE.

James Harris.	Mrs. Frank B. Cook.
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## CINCINNATI.

Charles Noyes.	John D. Caldwell.
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## ROCHESTER.

J. L. Angle.	N. M. Mann.
Mrs. M. J. Miller, Geneseo, Ill.	
Miss Caroline Richmond, Providence, R. I.	
Mrs. Anna C. McFadon, Quincy, Ill.	

## TREASURER'S REPORT OF WOMEN'S UNITARIAN CONFERENCE.

MAY 1, 1882, to May 11, 1883.

### RECEIPTS.

Cash on hand May 1.....	\$ 246.73	
<i>Money received from Ladies' Aid Societies.</i>		
Buda, Ill.....	5.00	
Buffalo, N. Y.....	18.00	
Baraboo, Wis.....	5.00	
Cleveland, Ohio.....	25.00	
Cincinnati, ".....	5.00	
Detroit, Mich.....	10.00	
Denver, Col.....	5.00	
Geneva, Ill.....	5.00	
Janesville, Wis.....	5.00	
Keokuk, Iowa.....	4.00	
Madison, Wis.....	6.00	
La Porte, Ind.....	5.00	
Shelbyville, Ill.....	5.00	
Sheffield, ".....	5.00	
Church of the Messiah, Chicago.....	50.00	
Unity Church, ".....	5.00	
Third ".....	5.00—	\$414.73

### Personal Contributions.

Mrs. T. J. Morris, Baltimore, Md.....	5.00	
Mrs. M. J. Miller and friends, Geneseo, Ill.....	10.00	
Mr. M. J. Miller.....	5.00	
From an Eastern friend.....	10.00	
Mrs. A. L. Diggs, Lawrence, Kan.....	2.00	
Ladies of Princeton, Ill.....	10.00	
Miss Martha Cullum, Meadville, Penn.....	.50—	42.50
Annual membership, \$1.00 each.....	319.00	
Life " \$10.00 each.....	90.00—	409.00

### Fund for Educational Purposes.

Mrs. L. Southworth, Cleveland, Ohio.....	5.00	
Mr. Thomas White, ".....	50.00	
Mr. Kilpatrick, ".....	35.00	
Mr. J. H. Wade, ".....	25.00	
Mrs. John Wilkinson, Chicago.....	10.00	
Mrs. B. F. Felix, Chicago.....	10.00	
Mrs. A. C. McFadon, Quincy, Ill.....	10.00—	145.00

### Collection at Conference to meet deficit.

Mrs. Jane Wendte, Newport, R. I.....	5.00	
Mrs. A. C. McFadon, Quincy, Ill.....	10.00	
Mrs. George P. Gore, Chicago.....	5.00	
Mrs. B. P. Moulton, ".....	5.00	
Mrs. Geo. Adams, ".....	10.00	
Mrs. Henry Elkins, ".....	10.00	
Mrs. Geo. Nichols, ".....	5.00	
Mrs. John Brewer, ".....	4.50	
Rev. Jenk. L. Jones, ".....	10.00	
Mrs. Ingals.....	2.00	
Mrs. Baxter.....	1.00	
Mrs. F. C. Wilson.....	1.00	
From a friend.....	2.00	
Annual memberships.....	30.00—	100.50

\$1,111.73

### DISBURSEMENTS.

To Secretary.....	\$700.00
To C. H. Roberts, fee for incorporating Conference.....	5.00
To Treasurer's expenses to and from Cleveland.....	11.50
To Miss Eastman's expenses " ".....	45.00

Amount forward, \$.....761.50

Amount brought forward, \$.....	761.50
To services of office boy at Channing club room for 1881-2.....	44.22
To Chas. E. Sinclair, printer.....	26.25
To payment of Channing club room clerk.....	100.00
To postage and rubber bands for use of Secretary...	18.57
To Mrs. Lucretia Effinger, postage, envelopes and circulars.....	2.38
To Mrs. C. T. Cole, Distribution of Literature and Correspondence.....	8.96
To postage for Treasurer.....	4.85
To Miss Hultin.....	100.00
	<hr/>
	\$1,066.64
Amount on hand.....	45.00
	<hr/>
	\$1,111.73

MRS. J. C. HILTON, Treas. W. W. U. C.

## PROCEEDINGS OF THE TWENTY-NINTH SESSION OF THE WESTERN UNITA- RIAN CONFERENCE.

HELD IN UNITY CHURCH, CHICAGO.

FIRST DAY, MAY 13, 1883.

The Annual Sermon before the Conference was delivered to a very large and attentive audience, by the Rev. J. Vila Blake of Chicago, on the subject of "Why Evil prospers."

SECOND DAY, MAY 14.

At nine A. M. a devotional meeting was held, led by Rev. Rush R. Shippen, of Washington, D. C.

At ten A. M. the Conference was formally opened by its President, B. P. Moulton, Esq., of Chicago, with an address of welcome. On motion, Mrs. C. S. Udell, of St. Louis, was chosen as Assistant Secretary, and C. S. Udell, of St. Louis, G. M. Janes, of Quincy, Ill. and Chas. H. Kerr, of Chicago, as Railroad and Delegate Secretaries.

A committee of five, known as the "Committee on Work," was appointed as follows: Rev. W. C. Gannett, of St. Paul, chairman; Joseph Shippen, Esq., of Chicago, Rev. F. L. Hosmer, of Cleveland, Ohio, Rev. A. M. Weeks, of Denver, and Mr. M. B. Hull, of Chicago.

A business committee of three members was also appointed, viz: Rev. T. B. Forbush, of Detroit, chairman; Rev. D. N. Utter and Mr. C. S. Udell. In accordance with the programme, the reports of various officers followed:

Rev. J. L. Jones, General Western Secretary, made his annual report. (See page 134).

It was moved that the report be accepted and referred to the committee on work. Carried.

Mr. Joseph Shippen, Treasurer, then read his report. (See page 152) Mr. Hunting moved that the report be accepted and referred to an auditing committee of two. Carried. Mr. Gordon moved that in accordance with the recommendation of the Treasurer, \$500 additional be paid out of the funds of the conference to its secretary for his work of last year. After some discussion, it was moved to refer the matter to the committee on business, to be reported on later, which was done.

Rev. J. C. Learned, chairman of the committee on publications, read his report. (See page 151).

The report was accepted and referred to the proper committee.

Rev. Kristofer Janson gave a very interesting account of his work among the Scandinavians, the foes without and within to be encountered, as also of the draw-backs to his Sunday-school work by reason of want of teachers who can speak the language. He spoke at some length of his Hymn Book, now being published, from which he hopes much, as well as from the religious monthly he intends

soon to start. At the close of his remarks he sang, by request, a Norwegian hymn of his own composition.

Adjourned till two P. M.

### AFTERNOON SESSION.

The first thing upon the programme was the report of the committee on Theological Education, made by Rev. F. L. Hosmer, chairman. This committee was appointed last year at Cleveland, to confer with similar committees from the American Unitarian Association and National Conference, and with Mr. J. H. Wade, with a view to the acceptance of his offer. Their first meeting was held in Boston, in May of last year. Later, in the early fall, this triple committee met at Saratoga, where it was finally decided and recommended, that Mr. Wade's project be carried out, provided there could be secured an endowment of half a million dollars for the proposed institution. A board of twelve members was named in the resolution, representing both East and West, and representative as it was thought, in all respects, whose duty it should be to confer with Mr. Wade, and secure, if possible, the needed endowment. Thus ended the work of the special committee, its work having gone into the hands of the board of twelve.

Rev. J. C. Learned of St. Louis, chairman of the Western division of the board of twelve, was next called on for his report, which was to the effect that the New England members met at Boston and drafted a plan for the work. Having done so, they sent this plan, so prepared, to the Western members, who met in Chicago, and amended the plan in such particulars as they thought advisable for the highest interests of liberal thought in the West. A letter, explaining the delay, and giving the action of the Eastern branch of the committee on the amendments made at Chicago was read by Mr. Learned as a part of his report.

Hon. D. L. Shorey, as chairman of a committee appointed by the Directors of the Western Unitarian Conference to inquire into the delay of the Eastern members in responding to the report of the Western committee, made no official report, the points having been covered by the report of Mr. Learned. He read, however, a letter from Mr. Wade on the subject, and spoke with much earnestness of the importance of the school to Western interests and hopefully of its prospects. As chairman of this committee, and in its behalf, he offered the following resolution:

WHEREAS, Hon. J. H. Wade has proposed to the Unitarian Fellowship of Churches to establish at Cleveland the Wade College, and to endow it with three hundred and fifty thousand dollars in money, on condition that the denomination shall raise for the use of the school the sum of one hundred and fifty thousand dollars, and a committee of twelve members, appointed by the National Unitarian Conference, after mature deliberation, has advised the acceptance of the gift upon the terms proposed, and has matured the plans for the organization of the school understood to be satisfactory to Mr. Wade; therefore,

Resolved, That the Western Unitarian Conference is in hearty accord with the proposed scheme for the higher education of the ministry, and respectfully urges upon the National Unitarian Council the necessity of prompt action in order to comply with the conditions of Mr. Wade's munificent gift; and recommends that agents be appointed as soon as practicable to obtain from the churches and members of our fellowship or from any sources available for the purpose the required one hundred and fifty thousand dollars; and this conference pledges its hearty co-operation in any plan the council may devise for the speedy accomplishment of Mr. Wade's generous purpose.

The resolution was adopted, and subsequently amended by the addition of the words, "and will undertake to raise \$30,000 at least." Mr. Bellows spoke warmly in favor of the school and of the suggestion of the resolution that some wise and earnest person be entrusted with the matter of raising funds to carry on the work. Mr. Utter advised the starting of dollar subscriptions, that people with short purses, as well as the boys and girls, might show their interest in the work. Mr. Hunting asked if the school was to be open equally to women as to men. Several spoke on this point, expressing the hope that it would be open at the side as well as at the top, and that women would be admitted, and the Articles of Incorporation being

examined, it was found that in describing the object of the institution the word "students" was used, instead of "young men," which seemed to settle the question to the satisfaction of all.

Rev. Russell N. Bellows, of New York, General Secretary of the National Unitarian Conference, then read a report of the work done since the last meeting at Saratoga, the money raised and expended for missionary and educational purposes, etc. He recommended among other things, the placing of some traveling missionaries in the field, and the re-organization of some of the weaker churches.

A pleasant feature of the afternoon, was the presence in the audience of Rev. Arthur Little, of the New England Congregational Church, who upon invitation of the President, spoke pleasant words of greeting and fellowship.

## EVENING SESSION.

The Annual Social Re-union was held in the church parlors, and in spite of a heavy rain, was largely attended, and seemed to be thoroughly enjoyed by all.

## THIRD DAY, MAY 15.

The Devotional meeting held at nine A.M. was conducted by Rev. N. M. Mann, of Rochester, N. Y.

At ten o'clock, the President, B. P. Moulton, Esq., in the chair, Rev. John Snyder of St. Louis read a paper on "Some things we need." (See page 131).

At the conclusion of the paper, a discussion followed, participated in by Rev. R. R. Shippen, of Washington, Revs. Weeks of Denver, Powell of Nebraska and others.

To each of these last speakers the greatest need of all seemed to be men—earnest men.

## AFTERNOON SESSION.

In the absence of the President, D. L. Shorey, Esq., was invited to preside. Rev. Mr. Thayer of Cincinnati read a thoughtful paper on the "Religious Uses of the Bible," in which, while clearly recognizing the influences which are changing the estimate of the place it holds, he showed that they are, after all, not displacing it as a book of religious comfort and moral direction.

Mr. Wendte followed in the same line of thought.

Rev. W. C. Gannett next addressed the Conference on "Church Covenants, or the Basis of Organization," at the close of which the discussion was waived and the floor given to Mrs. E. R. Sunderland, President of the W. W. U. C., to present some business in connection with that organization.

## EVENING SESSION.

A large audience was in attendance at the Platform meeting, which opened at 7.30 P.M. with prayer by Rev. D. N. Utter. Rev. R. N. Bellows spoke a hearty word of encouragement from the East to the West.

Rabbi Hirsch of Sinai Temple, Chicago, said a few eloquent words. Henry P. Kidder Esq. of Boston, President of the American Unitarian Association, conveyed messages of friendly greeting from those whom he represented.

Addresses followed by Rev. A. F. Abbott of St. Joseph, Mo., Revs. J. H. Crooker, of Madison, Kristofer Janson, of Minneapolis, R. R. Shippen of Washington and John Snyder of St. Louis. Adjourned.

## FOURTH DAY, MAY 16TH.

The meeting opened at ten A.M. In the absence of the Assistant Secretary, Mr. Geo. M. Janes of Quincy, Ill., was chosen to act as such.

The Committee on Work, through W. C. Gannett, reported for officers of the conference for the coming year the following nominees: For President, Byron P. Moulton; for Vice-President, Gustavus E. Gordon; for General Secretary, Jenk. Ll. Jones; for Treasurer, Joseph Shippen.

For seven directors to take the place of the out-going seven: D. L. Shorey, J. Vila Blake, J. Ll. Jones, Geo. L. Cary, Mrs. Mary P. W. Smith, Mrs. B. F. Felix and George Batchelor. On motion of Mr. J. Shippen the seven direc-

tors reported by the committee were duly elected, and on further motion of Rev. S. S. Hunting the list reported for officers was adopted, and those respectively named were duly elected by acclamation. The committee, by Joseph Shippen, Treasurer, then made further report of estimates and apportionments. (See Treasurer's Report, on page 152.) On motion of Mr. T. B. Forbush this report of the Treasurer was ordered to lie on the table until contingent matters were disposed of.

The committee through W. C. Gannett then further reported a series of resolutions which after considerable discussion participated in by Messrs. Hunting, Jones, Gordon, Effinger, Learned, Snyder, Batchelor, Forbush, Judy, Mixer, Sunderland, Shippen, and others, and after receiving some amendments, were finally adopted as follows:—

*Resolved*, That the conference recommends that the board of directors consider the expediency of either employing an assistant secretary for the field to do general missionary work, beginning next September, on a salary not exceeding the rate of \$1,500 a year, or of employing a corresponding sum in the assistance of state missionaries.

*Resolved*, That the conference requests its contributing societies to adopt the last Sunday in May as a "Western Conference Sunday," to be regularly used for presenting our work and needs, and for raising or securing the annual contributions; and urges the ministers and delegates to carry this resolution into effect.

*Resolved*, That the employment of State Missionaries by the churches of the several Western states is the aim to be kept steadily in sight and reached as soon as possible.

*Resolved*, That the conference gratefully confesses the light and inspiration given to its whole work by the active interest taken these last two years by the members of the Chicago churches; and its belief that a vital center here means a vital circumference all round the West.

*Resolved*, That much more can be done to spread our Liberal principles and Faith by means of tracts than has ever yet been done by us; that the delegates present should see to it that missionary work through the Postoffice, by tracts and correspondence—somewhat in the lines of the Cincinnati mission—be started this next fall in every state connected with the Conference; also that a church-door distribution of such publications should begin; also that new tracts should be prepared; and that the fostering of this Tract Mission is respectfully commended to the special charge of the Women's Western Unitarian Conference.

*Resolved*, That the Conference believes that the time has come when the West should assist the East in building new Unitarian churches in the West; that of the \$10,000 which the last National Conference at Saratoga hoped to raise as a Western Church Building fund, the West should do its best to contribute at least \$3000; and that it specially commends the building needs of the two new churches at Des Moines, Iowa, and Madison, Wis., to the hearts and pockets of our people.

*Resolved*, That the Western Conference view with deep satisfaction the appointment of Mr. Snyder and Mr. Bellows to act as financial agents in behalf of the Wade School proposition; and heartily commend that generous proposition to the churches as by far the most important and prophetic offer to the cause of Liberal religion which the West has yet received; and that the Western Conference attempt to raise at least \$30,000 in this behalf.

Mr. C. H. S. Mixer then offered the following resolution which was adopted:

*Resolved*, That the Board of Directors be requested to consider the question of a change in the manner of holding the sessions of this Conference and providing homes for the delegates, with a view to adopting the methods of the National Conference if in the judgment of the Board such a change will tend to increase the influence and efficiency of the Conference.

Rev. T. B. Forbush then offered the following resolution, which was adopted:

*Resolved*, That, as the Committee on the Wade School of the National Conference has appointed at the request of the Western Conference two gentlemen to act as financial agents in the interest of that school, therefore we suggest to the Board of Directors that a proper proportion of the necessary expenses of these agents be borne by the Western Conference.

The following resolution was then adopted:

*Resolved*, That the Treasurer of the Western Unitarian Conference be instructed to pay to Rev. J. Ll. Jones \$500, in addition to the salary of \$1,500 voted him at Cleveland, for the year ending April 30th, 1883.

The Business Committee then presented the following resolution:

*Resolved*, That the Board of Directors be requested to hold regular quarterly meetings in Chicago, at some mutually convenient day;

And also the following:

*Resolved*, That the heartiest thanks of the conference be given to the Unitarian Societies of Chicago, for the long and bountiful hospitality which has been offered to the delegates in homes and in this church, and for all that has been done to make the conference a good time and a happy memory.

Both of which were adopted, the latter very unanimously, by a rising vote.

That portion of the report of the committee on work made by Mr. Shippen previously laid on the table was then taken up and, after some discussion by Messrs. Jones, Forbush and others, was adopted as read.

On further motion of Mr. J. L. Jones the committee on publication, consisting of J. C. Learned, W. C. Gannett and J. L. Jones, was continued with power to add to their number.

After an announcement by Mr. Jones that the members of the Boards of Directors of the respective societies, the W. U. C., the W. W. U. C. and the W. U. S. S. Society, would meet at the Sherman House parlors in the evening at 8:30 o'clock, the conference adjourned *sine die*.

JENKIN L. JONES, *Sec'y*.

MRS. C. S. UDELL, } *Ass't Sec'ys.*  
GEO. M. JANES, }

#### PROCEEDINGS OF THE TENTH ANNUAL MEETING OF THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

At the hour appointed on the 12th of May, 1883, the President, J. V. Blake, called the meeting to order and opened the session with a service of music. Informal remarks, and questions relative to the best manner of singing the selections occurred between the songs, adding interest and life to the half-hour's exercises.

The President addressed the meeting with a few brief remarks referring to the work that had been done during the year.

The Secretary's report for the last annual meeting was then in order. Mr. Jones moved that it be dispensed with, owing to its having been printed in *UNITY* in the number following that meeting. Motion was seconded and carried.

Secretary then read the tenth annual report of the Society, giving as far as possible the condition of the schools throughout the West for the foregoing year, and setting forth those demands made through the circulars which proved most urgent and universal.

Treasurer's report, instead of being read, was circulated, by means of slips, among the audience.

The President called attention to the financial condition of the Society, and advised those present to take memberships for the coming year. Mr. Hosmer, of Cleveland, Mrs. Effinger, of Bloomington, and Mrs. Marean, of Chicago, were made a committee to take up subscription for membership, both life and annual, and cards for same were put in circulation.

Mrs. Anna L. Parker, from Quincy, Ill., then read a paper on Infant Class Work, which was enthusiastically received and followed by an interesting discussion, Messrs. Wendte, Rork, Shippen, Gannett, Hosmer, Mrs. McMahan and others taking part therein.

Miss Blanche Delaplaine then gave her paper on Sunday-School Philanthropies. This essay was also printed in *UNITY* of May 16. It was voted that discussion should be postponed until after lunch. A committee of three was appointed, Mr. Gannett, Mr. Hosmer and Mrs. McMahan, to nominate officers for the ensuing year, and four new Directors for three years, in place of the four whose terms now expired, committee to report at the afternoon session.

At the opening of the afternoon meeting the selection of officers and Directors, as made by the nominating committee, was announced, and by a vote of the meeting they were duly elected (see page 160 of this number). A resolution was offered by the committee, that it be urged upon the ministers of the various parishes to raise money for Sunday-school purposes, each in his own school and church. The motion was seconded by Mr. Effinger, of Bloomington, and carried. Mr. Gordon then opened the discussion upon Sunday-School Philanthropies, which was further carried on by Mrs. Damon of St. Louis, Mrs. Otis, Mrs. Sayres, Messrs. Jones, Shippen, Judy and others.

A paper on Children's Literature was then given by Rev. J. C. Learned of St. Louis, which will be found in the next number of *UNITY*. There was an interesting discussion upon the views expressed.

Mr. Hosmer made report of memberships then received, and meeting adjourned.

ELLEN T. LEONARD, *Secretary*.

#### PROCEEDINGS OF THE SECOND ANNUAL SESSION OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

HELD IN UNITY CHURCH, CHICAGO, ILL., MAY 11, 1883.

The Second Annual Conference opened promptly at 9 A.M. with a large attendance. The devotional exercises were led by Mrs. J. R. Effinger of Bloomington. The President, Mrs. J. T. Sunderland, made an opening address on taking the chair. After which the following committees were appointed: *Business Committee*, Mrs. S. S. Hunting, Mrs. E. Blackman, Miss H. N. Haynes and Mrs. C. P. Damon; *Nominating Committee*, Mrs. C. T. Cole, Mrs. C. S. Udell, Mrs. E. T. Leonard, Mrs. J. R. Effinger and Mrs. C. H. S. Mixer.

The Secretary's report was then read (see page 144), followed by the Treasurer's report (see page 155).

The next subject in order on the programme was the Distribution of Liberal Literature. A paper on this topic, embodied in letter form, from Rev. Joseph May of Philadelphia, was read by Rev. W. C. Gannett. He urged as a necessity that the church should take up this branch of work "as an integral part of the duty of a live church," and that there should be concerted action upon it. As to methods, after the interest is aroused,

1. A bookcase in every church vestibule to contain Liberal religious books for sale, to loan and for reference. One hundred real and living books are enough.

2. A tract rack at the church door.

3. The grouping of churches in some arrangement by which any one of half a dozen shall be partly paid for, and distributed by all others in the group.

4. Advertisements in a few of the leading city and country papers that our literature will be sent free on application to any address.

5. The strengthening of our Liberal newspapers as special messengers of our Liberal thought.

Mr. Gannett followed the paper with some additional suggestions, emphasizing Mr. May's methods—the plan of a well organized distributing mission with a depot of supplies at Chicago in charge of some one who could give it the requisite attention. He also suggested the publication of a fortnightly series of sermons, a "Church-Door Pulpit"—to be distributed free at the church-doors by means of a rack on Mr. May's plan. The time did not allow of general discussion as was proposed. Mrs. Fayette Smith of Cincinnati read a short report of the work in Ohio in the distribution of literature and in other directions. The meeting adjourned to two P. M.

#### AFTERNOON SESSION.

The first paper was read by Mrs. Anna B. McMahan, "Our Relations to Present Religious Problems." The next paper, by Miss A. A. Woodward (Auber Forestier), was upon

"Viktor Rydberg and Liberal Thought in Sweden." At the conclusion of the paper a report of the business committee was called for. The chairman reported it was advised that the matter of the deficit in the treasury be discussed. Question how this should be made up. A lady in the audience proposed to be one of eight to make up the arrearage, which was made up by life and annual memberships. The financial condition of the conference was explained by the president, and the question asked for the best plan of raising the money for the coming year.

After discussion the question came before the House—"What shall be done during the coming year?" The motion was made by Mrs. D. N. Utter that the representatives of the different societies pledge themselves for definite sums for the coming year. This motion was adopted.

The following pledges were made—Church of the Messiah, Chicago, \$50.00; Princeton, Ill., \$20; Baraboo, Wisconsin, \$10.00; Unity Club, Muskegon, \$10.00; Cincinnati, \$10.00; Athens, Mich., \$10.00; and Sherwood, \$10.00; St. Paul, Minn., \$10.00; Quincy, Ill., \$20.00; Des Moines, Iowa, \$10.00. A motion was made and carried that the conference continue an appropriation toward the education of Miss Hultin. Mrs. E. Blackman offered a motion: *Resolved*.—That the fiscal year of the conference be made from May 1 to May 1.—Motion carried.

Mrs. Cole asked that the objects of the conference be more closely defined. This was left to a business session of the board of officers.

A motion was made by Mrs. Celia P. Woolley that the conference raise \$1,000.00 next year. This motion was carried by a rising vote.

The nominations of the new board of officers and directors was announced. (See page 160).

The board was elected by a rising vote, and the meeting adjourned.

The conference sermon was preached in the evening by Miss Mary A. Safford of Humboldt, Iowa. This sermon on the Nature and Growth of Religion appeared in *UNITY* for May 16th.

FRANCES L. ROBERTS, *Secretary*.

## THE FIRST MEETING OF THE BOARD OF DIRECTORS OF THE W. U. C.

HELD AT 135 WABASH AVENUE.

At a meeting of the Board of Directors of Western Conference, held May 18, 1883, Mr. B. P. Moulton was elected chairman and J. V. Blake scribe. It was voted to have five regular meetings of the Board during the year, three in Chicago on the third Tuesday of September, January and March, and two wherever the next conference may be held, immediately before and immediately after the same. An executive committee of five was appointed, to consist of President, Secretary and Treasurer of Conference, *ex-officio*, and Rev. George Batchelor and Mrs. B. F. Felix; this committee to audit all bills, call special meetings of the Board, exercise general executive supervision of the Secretary and any missionary agent who may be placed in the field, and to publish their proceedings in *UNITY*. The Secretary was instructed to give due notice that at the next meeting of the conference the following amendment to By-Laws will be proposed, viz.: to strike out in first clause all after the words "one dollar" and to add in second clause after the word "connected" the words "and such delegates have the right to vote in the Conference."

Voted that hereafter proper blanks shall be sent to the churches for credentials of delegates. Voted that societies may pay their shares of the expenses of the conference either by general contributions or by annual or life memberships.

Voted that the Directors of the Western Conference recommend that all sums raised within the limits of the Western Conference in accordance with the votes of the Western Conference or of the National Conference for specific purposes be paid to the Treasurer of the Western Conference

for such specific purposes, and that the Treasurer shall promptly apply the same in accordance with such instructions; and that this resolution be published in a circular and sent to the churches.

Voted to pay one hundred dollars to the Colegrove Book Co., for publishing proceedings of conference in *UNITY* and for one thousand extra copies for free distribution by the Secretary. Voted to tender to Mrs. C. S. Udell of St. Louis the thanks of the Directors for her valuable services in reporting some parts of the Conference. Adjourned.

J. V. BLAKE, *Scribe*.

## PROCEEDINGS OF THE MEETING OF THE DIRECTORS OF THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

FOR THE YEAR ENDING MAY 1, 1884.

The first business meeting of the Board of Directors of the Western Unitarian Sunday-School Society, for its second year as an incorporated body, was held at the office of the Colegrove Book Co., May 16th, at 2 o'clock p. m. Present, Messrs. Blake, Gannett, Jones, Leonard and Hosmer; Mrs. Mixer, Mrs. West and Mrs. Leonard.

On motion by Mr. Leonard seconded by Mr. Jones, it was voted that the Sunday-School Society pay to the Colegrove Book Co., as publishers of *UNITY*, the sum of twenty-five dollars per year in quarterly payments, for such advertisements as its business interests required to be inserted therein.

Mr. Gannett moved that the sum of one hundred dollars be paid to the Secretary and Treasurer, jointly, for their services to the society during the year. Mr. Blake seconded, and the motion was carried.

For the work of publication during the coming year, the following motions were made:

By Mr. Jones, seconded by Mr. Gannett, and carried: That Mr. Blake be requested to prepare a series of Unity Festivals to be used in Sunday-schools and published by the Western Unitarian Sunday-School Society. That they be ready to present to the public by the next annual conference meeting.

By Mr. Gannett, seconded by Mr. Jones, and carried: That Mr. Blake be requested to prepare also a new Christmas and Thanksgiving Service, in sheet form, each to be ready in time for their respective seasons this year.

By Mr. Jones, seconded by Mrs. West, and carried: That 2,000 copies of Mrs. Parker's essay on Infant Class Work, which was read before the Annual Meeting of the Sunday-School Society, May 12, 1883, be published, unsteretyped, in pamphlet form. Price to be fixed at discretion.

By Mr. Jones, seconded by Mrs. Mixer and carried: That the Directors' meetings be held regularly on the first Thursday in each month.

Adjourned until the first Thursday in June.

E. T. LEONARD, *Sec'y*.

A STREET SCENE IN NAPLES.—For a din to test the tympanum of your ear, and a restless swarming of life to turn you dizzy, you should go to the Strada Santa Lucia of a pleasant morning. The houses in this quarter of the city are narrow and tall, many of them seven or eight stories high, and packed like bee-hives, which they further resemble in point of gloominess and stickiness. Here the lower classes live, and if they live chiefly on the sidewalks it is not to be wondered at. In front of the dingy doorways and arches the women make their soups and their toilets with equal *naivete* of disregard to passing criticism. The baby is washed, dressed, nursed, and put to sleep, and all the domestic duties performed, *al fresco*. Glancing up the sunny street at some particular fretful moment of the day, you may chance to catch an instantaneous glimpse of the whole neighborhood spanking its child.—*From Ponkapog to Pesth*, by T. B. Aldrich.

## DIRECTORY, 1883-84.

## CONFERENCES, ETC.

1852.—WESTERN UNITARIAN CONFERENCE. OFFICE, 135 WABASH AVE., CHICAGO, ILL.

President, Byron P. Moulton. Vice President, Gustavus E. Gordon. Secretary, Jenkin Lloyd Jones. Treasurer, Joseph Shippen. Directors, to serve one year—John Snyder, William C. Gannett, William F. Allen, Jabez T. Sunderland. Clark G. Howland, Charles J. K. Jones, Mrs. Anna B. McMahan. Two years—Gustavus E. Gordon. Trowbridge B. Forbush, Newton M. Mann, Sylvan S. Hunting, Byron P. Moulton, Fredrick L. Hosmer, Joseph Shippen. Three years—Daniel L. Shorey, James Vila Blake, George L. Cary, Mrs. Fayette Smith, Mrs. B. F. Felix, George Batchelor, Jenkin Lloyd Jones.

1873.—WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY. OFFICE, 135 WABASH AVENUE, CHICAGO, ILL.

President, J. V. Blake, Chicago. Vice President, Mrs. E. R. Sunderland, Ann Arbor, Mich. Secretary, Ellen T. Leonard, Hyde Park, Ill. Treasurer, Myron Leonard, Hyde Park, Ill. Directors for three years—J. V. Blake, Myron Leonard, Mrs. D. N. Utter, N. M. Mann. For two years—Mrs. E. R. Sunderland, Miss F. Hilton, H. Badger and J. L. Jones. For one year—W. C. Gannett, F. L. Hosmer, Mrs. C. A. West, and Mrs. E. T. Leonard.

1881.—WOMEN'S WESTERN UNITARIAN CONFERENCE. OFFICE, 135 WABASH AVE., CHICAGO, ILL.

President, Mrs. J. T. Sunderland. Vice Presidents, Mrs. S. C. Lloyd Jones, Mrs. Julia M. Hunting. Treasurer, Mrs. J. C. Hilton. Secretary, Miss F. L. Roberts. Additional directors—Mrs. Fayette Smith, Mrs. F. D. Patterson, Mrs. B. P. Moulton, Mrs. Celia P. Woolley, Mrs. Jno. Wilkinson, Mrs. F. S. Heywood, Miss Jenny McCaine, Mrs. C. T. Cole, Mrs. Chester Covell, Mrs. F. B. Cook, Mrs. T. B. Forbush, Mrs. M. E. Ware, Mrs. J. C. Forbush, Mrs. Henry Booth, Miss Fannie B. Priestley, Mrs. A. L. Diggs.

1866.—WISCONSIN CONFERENCE OF UNITARIAN AND INDEPENDENT SOCIETIES.

President, Prof. William F. Allen, Madison. Vice-President, W. C. Wright, Madison. Secretary, Rev. Joseph C. Crooker, Madison, Wis. Assistant Secretary, Mrs. Frances B. Cook, Janesville. Treasurer, Rev. Gustavus E. Gordon, Milwaukee.

1875.—MICHIGAN CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

President, Jesse H. Farwell, Detroit. Secretary, Rev. Jabez T. Sunderland, Ann Arbor. Missionary, Rev. Frank E. Kittredge, Muskegon. Treasurer, George W. Stickney, Grand Haven.

1870.—THE FRATERNITY OF ILLINOIS LIBERAL RELIGIOUS SOCIETIES.

President, Kersey H. Fell, Bloomington. Secretary, C. E. Switzer, Galesburg. Treasurer, Rev. Chester Covell, Buda.

1877.—THE IOWA ASSOCIATION OF UNITARIAN AND OTHER INDEPENDENT CHURCHES.

President, Rev. Oscar Clute, Iowa City. Vice President, Judge G. W. McCrary, Keokuk. Secretary, Mrs. C. T. Cole, Mt. Pleasant. Treasurer, Rev. W. R. Cole, Mt. Pleasant.

1878.—INDIANA CONFERENCE OF UNITARIAN AND OTHER INDEPENDENT SOCIETIES.

President, Hon. F. Church, Valparaiso.

1880.—OHIO CONFERENCE OF UNITARIAN AND OTHER INDEPENDENT CHURCHES.

President, —. Vice-Presidents, Prof. A. A. Livermore, Meadville; A. B. Champion, Esq., Cincinnati. Secretary, Rev. J. T. Lusk, Marietta.

1880.—THE KANSAS UNITARIAN CONFERENCE.

President, Clark G. Howland, Lawrence. Vice-President, William H. Booth, Leavenworth. Secretary, Miss Sarah A. Brown, Lawrence. Treasurer, Mrs. O. W. McAllister, Lawrence.

1881.—THE CHANNING CLUB OF CHICAGO.

Secretary and Treasurer, Eric Winters, Esq., Howland Block, Chicago. Board of Managers, Messrs. B. P. Moulton, H. J. McFarland, Dr. E. Ingalls, Benj. F. Felix, J. A. Roche.

1844.—THE MEADVILLE THEOLOGICAL SCHOOL.

Designed to educate young men and women for the ministry. Well furnished with library and an efficient corps of professors. Expenses moderate. A beneficiary fund to aid deserving students. Address President A. A. Livermore, Meadville, Pa.

1883.—THE NEBRASKA UNITARIAN CONFERENCE.

President, Thos. L. Kimball, Omaha. Secretary and Missionary, Enoch Powell, Beatrice. Treasurer, Mrs. E. M. Abbott, Grand Island.

## ORGANIZED SOCIETIES.

Below we give a list of the organizations within the limits of the Western Unitarian Conference, together with the name of the Minister in charge. Where there is no settled pastor we give the name of one of the officers or interested laymen, printed in Italics. The list is only approximately correct, as many embryo societies are not included, and there are others which might not choose to be published in this list, but whom we are, nevertheless, glad to recognize as fellow-workers for "Freedom, Fellowship and Character in Religion:"

## California.

Los Angeles—First Unitarian, *G. A. Dobinson*.  
Oakland—Hamilton Church, Clarence Fowler.  
Santa Barbara—Unity Society, Abraham W. Jackson.  
San Diego—Unity Congregational Church, David Cronyn.  
San Francisco—First Unitarian, Horatio Stebbins.  
San Jose—Unity Church.

## Colorado.

Denver—First Unitarian, Augustus M. Weeks.  
Greeley—Unitarian Church, Joseph F. Gibbs.

## Dakota.

Sioux Falls—Unitarian Church, *Mrs. E. Tupper Wilkes*.

## Illinois.

Alton—First Congregational, Judson Fisher.  
Bloomington—Free Congregational, J. R. Effinger.  
Buda—Christian Church, Chester Covell.  
Chicago—Church of the Messiah, David N. Utter.  
" Unity Church, George Batchelor.  
" Third Unitarian, J. Vila Blake.  
" All Souls Church, Jenkin L. Jones.  
Geneseo—First Unitarian, Milton J. Miller.  
Geneva—First Christian Congregational, *T. H. Eddowes*.  
Mattoon—Unitarian Society, Jasper L. Douthit.  
Monmouth—Unity Church, Arthur J. Beavis.  
Quincy—Second Congregational.  
Rockford—Christian Union, Thomas Kerr.  
Sheffield—Unitarian, Chester Covell.  
Shelbyville—First Congregational, Jasper L. Douthit.

## Indiana.

Evansville—Church of the Unity, Alexander T. Bowser.  
Hobart—First Unitarian, *W. H. Riffenberg*.  
La Porte—First Unitarian, *F. Church*.

## Iowa.

Algona—Unity Society, Mary A. Safford.  
Council Bluffs—Unitarian Society.  
Creston—Unitarian Church, Volney B. Cushing.  
Davenport—First Unitarian, Arthur M. Judy.  
Des Moines—First Unitarian, Sylvan S. Hunting.  
Humboldt—Unity Society, Mary A. Safford.  
Iowa City—Unitarian and Universalist, Oscar Clute.  
Keokuk—First Unitarian, Edwin S. Elder.

## Kansas.

Lawrence—Unitarian Church, Clark G. Howland.

## Kentucky.

Louisville—Church of the Messiah.

## Michigan.

Ann Arbor—First Unitarian, Jabez T. Sunderland.  
Athens—Church of Athens, Ida C. Hultin.  
Big Rapids—Unitarian Church, F. E. Kittredge.  
Detroit—First Congregational Unitarian, Trowbridge B. Forbush.  
East Saginaw—First Unitarian Society, Rowland Connor.  
Grand Haven—First Unitarian, *Geo. Stickney*.  
Ionia—Unitarian Church.  
Jackson—First Unitarian, Julius Blass.  
Kalamazoo—First Unitarian, A. N. Alcott.  
Leslie—Unitarian Society, F. E. Kittredge.  
Charlevoix—Liberal Club, *L. D. Bartholomew*.  
Mount Pleasant—First Unitarian Church, Robert W. Savage.  
Muskegon—Unity Club, *Maj. C. Davis*.  
" State Missionary, Frank E. Kittredge.  
Sherwood—Church of Sherwood, Martin V. Rork.

## Minnesota.

Minneapolis—First Unitarian Church, Henry M. Simmons.  
" Skandinavian Liberal Church, Kristofer Janson.  
St. Paul—Unity Church, William C. Gannett.

## Missouri.

St. Louis—Church of the Messiah, John Snyder.  
 “ Church of the Unity, John C. Learned.  
 Kansas City—First Unitarian, Jas. Scammon.  
 St. Joseph—First Unitarian Church, A. F. Abbott.

## Nebraska.

Exeter—First Unitarian, W. N. Babcock.  
 Beatrice—State Missionary, Enoch Powell.  
 Lincoln—Free Congregationalist.  
 North Platte—First Unitarian, Mrs. E. G. Cogswell.  
 Omaha—First Unitarian, William E. Copeland.

## New York.

Buffalo—First (Unitarian) Congregational, George W. Cutter.  
 Rochester—First Unitarian, Newton M. Mann.

## Ohio.

Cincinnati—First Congregational, George A. Thayer.  
 Cleveland—Church of the Unity, F. L. Hosmer.  
 Marietta—First Unitarian, James T. Lusk.  
 Toledo—First Unitarian.  
 Yellow Springs—Antioch College.

## Oregon.

Portland—First Unitarian, Thomas L. Eliot.

## Pennsylvania.

Meadville—Independent Congregational, James T. Bixby.  
 “ Theological School, Pres't Abiel A. Livermore.  
 Northumberland—Unitarian, Mrs. M. B. Priestley.

## Wisconsin.

Baraboo—Free Congregational.  
 Brodhead—Independent Free Church, L. W. Twining.  
 Cookville—Unity Society, Simon B. Loomis.  
 Janesville—All Souls, A. P. Pritchard.  
 Kenosha—First Unitarian, Z. G. Simmons.  
 Madison—First Unitarian, Joseph H. Crooker.  
 Milwaukee—First Unitarian, Gustavus E. Gordon.  
 Wyoming—Liberal Christian Society, William C. Wright.

## LABORERS.

The following is a list, as far as known, of those actively interested and more or less engaged in the work of Liberal Ministry, together with their P. O. address at present date.

These, each in his own way, under different names, or with no name, unrestricted by credal distinctions and untrammelled by dogmatic tests of fellowship, “labor to advance the Kingdom of God” within the geographical limits of the Western Unitarian Conference. Those marked † are not actually settled as pastors.

NAMES.	ADDRESS.
Abbott, Alonzo F.	St. Joseph, Mo.
Alcott, A. N.	Kalamazoo, Mich.
Batchelor, George.	Chicago, Ill.
Blake, James Villa.	“ “
Beavis, Arthur J.	Monmouth, Ill.
Blass, Julius.	Jackson, Mich.
Bixby, James T.	Meadville, Pa.
Bowser, Alexander T.	Evansville, Ind.
†Bridge, William F.	Foster's Crossing, Ohio.
†Brown, John S.	Lawrence, Kansas.
Brown, James.	Mode, Ill.
†Cary, George L.	Meadville, Pa.
Clute, Oscar.	Iowa City, Iowa.
†Cole, William R.	Mt. Pleasant, Iowa.
Connor, Rowland.	East Saginaw, Mich.
Copeland, W. Ellery.	Omaha, Neb.
Covell, Chester.	Buda, Ill.
†Cravens, Charles.	Toledo, Ohio.
Cronyn, David.	San Diego, Cal.
Crooker, Joseph H.	Madison, Wis.
Cushing, Volney B.	Creston, Iowa.
Cutter, George W.	Buffalo, N. Y.
Davis, Joel P.	Des Moines, Iowa.
Douthit, Jasper L.	Shelbyville, Ill.
†Dudley, John L.	Milwaukee, Wis.
†Eddowes, Timothy Harold.	Geneva, Ill.
Effinger, John R.	Bloomington, Ill.
Elder, Edwin S.	Keokuk, Iowa.

†Eliot, William G., D.D.	St. Louis, Mo.
Eliot, Thomas L.	Portland, Oregon.
Fisher, Judson.	Alton, Ill.
Forbush, Trowbridge B.	Detroit, Mich.
Fowler, Clarence.	Oakland, Cal.
†Galvin, Edward I.	Chicago, Ill.
Gannett, William C.	St. Paul, Minn.
Gibbs, Joseph F.	Greeley, Col.
Gordon, Gustavus E.	Milwaukee, Wis.
†Hassall, Robert.	Keokuk, Iowa.
†Hewitt, James O. M.	Chicago, Ill.
†Holsington, William H.	Cavour, D. T.
Hosmer, Frederick L.	Cleveland, Ohio.
†Hosmer, James K.	St. Louis, Mo.
Howland, Clark G.	Lawrence, Kansas.
†Huidekoper, Frederic.	Meadville, Pa.
Hutin, Ida C.	Sherwood, Mich.
Hunting, Sylvan S.	Des Moines, Iowa.
Jackson, Abraham W.	Santa Barbara, Cal.
Janson, Kristofer.	Minneapolis, Minn.
†Jennings, Allen G.	Chicago, Ill.
Jones, Charles J. K.	Louisville, Ky.
Jones, Jenkin Lloyd.	Chicago, Ill.
Judy, Arthur M.	Davenport, Iowa.
Kerr, Thomas.	Rockford, Ill.
Kittredge, Frank E.	Muskegon, Mich.
Learned, John C.	St. Louis, Mo.
Livermore, Abiel A.	Meadville, Pa.
Loomis, Simon B.	Lone Rock, Wis.
Lusk, James T.	Marietta, Ohio.
Mann, Newton M.	Rochester, N. Y.
Miller, Milton J.	Geneseo, Ill.
Powell, Enoch.	Hastings, Neb.
†Roberts, Abraham A.	Baraboo, Wis.
Rork, Martin V.	Sherwood, Mich.
Safford, Miss Mary A.	Humboldt, Iowa.
Sample, Samuel W.	Grand Haven, Mich.
Savage, Robert W.	Mt. Pleasant, Mich.
†Spencer, Abraham A.	Madison, Wis.
Snyder, John.	St. Louis, Mo.
Stebbins, Horatio.	San Francisco, Cal.
Simmons, Henry M.	Minneapolis, Minn.
†Stone, William G. M.	Denver, Col.
Sunderland, Jabez T.	Ann Arbor, Mich.
†Taft, Stephen H.	Humboldt, Iowa.
Thayer, George A.	Cincinnati, Ohio.
Utter, David N.	Chicago, Ill.
†Vickers, Thomas.	Cincinnati, Ohio.
Weeks, Augustus M.	Denver, Col.
†Wilkes, Mrs. E. Tupper.	Sioux Falls, D.T.
Wright, William C. (Wyoming Parish).	Madison, Wis.

## Notes from the Field.

ST. LOUIS, Mo.—Rev. John Heddaeus, member of the Senior class of the Meadville Theological School, has been preaching for the past four Sundays in the chapel of the Mission House of the church of the Messiah, St. Louis

LOUISVILLE, Ky.—On account of protracted illness in his family, Rev. C. J. K. Jones has been obliged to resign the pastorate of the Unitarian church in this place, and is about to take up his residence in Florida. Mr. Jones has labored diligently and effectively in this field, and we hope the successor will soon be found to carry on this good work.

OUR BEST WORDS.—Brother Douthit is pushing this little parish paper with great energy. If ever a local religious paper justifies its existence this ought to. The May number forms an extra issue of 1,000 copies, a copy of which

it is proposed to leave in every house in Shelbyville. It contains Charles G. Ames' admirable lecture to Young People on "The Will," and in a new setting Col. Perry's Message to the Young People of the West, which was published in *UNITY* shortly after his death.

QUINCY, ILL.—This Society being without a pastor is holding lay services in the Sunday-school rooms. The first of these occurred on Sunday morning, May 27th, and was conducted by Miss Cora Benneson. She read Mr. Hosmer's recently published "Open Letter in Answer to Certain Inquiries touching Religious Belief." These services will be continued under the leadership of different members, men and women, until July 1st.

MR. SUNDERLAND'S SERMONS ABROAD.—The following sympathetic and appreciative notice of Mr. Sunderland's sermons is clipped from *The Disciple*, published at Belfast, Ireland, one of the very ablest of our foreign Unitarian journals. We print an extract from the article not only because we are glad to show our readers how one of our Western Unitarians is valued abroad, but because it says about what we have been waiting an opportunity to say:

*Two Sermons. False and True Liberalism. The Higher Conception of God.* By Rev. J. T. Sunderland, minister of the Unitarian Church, Ann Arbor, Mich.—Along with these interesting discourses has been sent to us a capital little church manual, detailing the services, organization, and principles of the Ann Arbor Church, over which Mr. Sunderland presided. It is evidently a working church, under the care of an enthusiastic pastor. In his discourses, Mr. Sunderland shows himself to be a preacher of very strong and definite moral purposes, expressing himself with unembarrassed clearness, in a pure and simple style. The sermon on *Liberalism* has especially gratified us, for Mr. Sunderland is an earnest and zealous liberal, in hearty sympathy with the modern spirit, as regards Scripture criticism and theological questions generally; yet he sees plainly enough that a great deal of so-called liberalism is little better than pernicious nonsense.

MEADVILLE, PA.—News reaches us that we are about to lose another excellent worker from our Western Fellowship, the Meadville School an able teacher and the parish a faithful pastor. We wish Bro. Bixby and his family much health and pleasure abroad, as he doubtless will seek much study; and we hope he will come back to us in due time to take up the Western work.

The following letter was read from the pulpit by President Livermore last Sunday:

MEADVILLE, PA., May 20.

To the Trustees of the Independent Congregational Church:

It becomes my duty to communicate to you a decision that I have reached that will radically change the relations at present existing between us. I have concluded, for what I deem the best good for myself and family, to pursue for the next two years a course of study in Europe, and therefore would herewith present my resignation as pastor of the church, to take effect three months from date, viz: Aug. 20th, or at such previous date as may mutually be agreed upon. I take pleasure in recalling that during the four years and a half that we have worked together, there has been no shadow of disagreement between us, and for this and the kindness and courtesy I have received at your hands during my stay here, I present my sincere thanks. With heartiest wishes for the success and prosperity of the Church in coming years, believe me yours in Christian fellowship.

JAMES T. BIXBY.

In response to which Mr. Alfred Huidekoper then read the following, which was passed upon by the members of the church present:

At a meeting of the worshippers of the First Independent Congregational Church of Meadville, held at the church building on the 27th day of May, A. D. 1883, a letter of the Rev. James T. Bixby having been laid before it, expressive of his desire to resign his pastorate over

said society, it being understood that it is his purpose to spend some years in Europe in the pursuit of studies in which he is interested, the Society takes this occasion to express its appreciation of the eminent scholarly abilities of its retiring pastor, and of his true Christian principles in social and business life. And it requests its Secretary in communicating its action to Mr. Bixby, to express to him the best wishes of this Society for the health and prosperity of himself and family during his sojourn abroad, and in whatever field of action it may be the Providential Will he shall hereafter be called upon to occupy.

## Correspondence.

To the Editor of *Unity*:

I wish to call attention to a work lately issued from the press, viz., "Lectures, Essays and Sermons, by Samuel Johnson, with a Memoir by Samuel Longfellow." Mr. Johnson deserves to be better known to our people at large than he is. Students of Oriental religions have for some time been aware that they owe to him two of the very best works, yes, I may say quite the best that have been published, on the Religions of Hindustan and China, and a third volume was in preparation, upon Persia, at the time of his death, a little more than one year since. His books have been republished in Europe and are appreciatingly read there; they are sought and much enjoyed by the more intelligent in India and China. That they are not better known in America is not creditable to us as a people.

The essays, etc., present Mr. Johnson to us in nearer relation, giving us his thought upon various questions of general, and some of them of deep practical interest at this hour. His treatment of the labor question is eminently wise and just, and deserves to be carefully studied by all. His paper on Transcendentalism is one of the best that have ever appeared upon that subject, clear, cogent, and strong, and should be read by every one who would know what Transcendentalism is, and how distinguished from other methods of philosophy. The papers on Florence, the Alps of the Ideal, the Swiss, and the "Symbolism of the Sea," will show his quality as an observer and describer of what he sees and has felt. In that upon the Alps of the Ideal, is a magnificence, a grandeur rarely equalled by any writer. He has an enthusiasm for humanity; he works in the ideal, and with a true divine rest and joy. All that he does, therefore, is of the best. He has done yeoman's service in the anti-slavery and other reforms of our time, and in all ways has stood one of the noblest, bravest men of this generation. His style is one in itself to give delight, flowing, finished, marked by a beauty and often a sublimity all his own. It has everywhere the warmth and colors of true poetic imagery. This was spontaneous with him, came unsought, for he is a born son of the Orient. No one could be better qualified by nature to do justice to the religious faiths of a thoughtful and poetic people. His endowment for that work was of the rarest. The essays are preceded by a memoir, admirably done, but all too brief, by his lifelong and very intimate friend, Samuel Longfellow. We there see how the "boy was father of the man," how the pure and noble mind, the transparent earnestness and ardent love of reality, shone out in childhood. We see how in the after years the fearful trials that must be encountered by an unbending integrity were met, and how he wrought the conquest, was made perfect through suffering. No one,

as I believe, can rise from the reading of this book without being impressed with the conviction, long since held by those who have known him well, that in lofty character, in keen, penetrative insight and in fresh, suggestive, quickening thought, Samuel Johnson stands among the foremost men of this age. A grand, ethereal soul, he dwelt in the realm of perennial truth and beauty. And something of the vision he saw there he has reported to us in felicitous speech.

The book deserves and I hope it will receive a wide and cordial reading. It is from the press of Houghton, Mifflin & Co., and is on sale by the Colegrove Book Co., and I presume the booksellers generally.

CHARLES D. B. MILLS.

## The Exchange Table.

### A WELSH CLASSIC.

An unlettered clergyman wanting a place  
(His manners were genial and pleasant his face)  
Received a kind letter inviting him down  
To preach to a church in a large country town.

The town was uncultured, old-fashioned and plain;  
The principal business was harvesting grain,  
And none of the church members ventured to speak  
A word of the Hebrew, or Latin or Greek.

For this very reason they wished all the more  
A scholar well grounded in classical lore;  
While a candidate might just as well stay away  
If he didn't quote Hebrew at least once a day.

The divine about whom this odd story was told,  
By the "Times" of Manhattan, was cunning and bold,  
And knowing they wished for a classical man,  
Though he didn't know Latin, he hit on a plan.

For he thought, "We shall see how much shrewdness avails,  
Though I cannot read Greek, I'm a native of Wales;  
If a few Welsh expressions I cautiously use,  
It may rival the Hebrew in pleasing the pews.

On the critical day, with exceptional grace,  
With well-attuned voice and well-controlled face,  
He read from the Bible a passage or two,  
And remarked, "My dear friends, this translation won't do.

To be sure 'tis correct, but if beauty you seek,  
Hear the rhythmical sound of original Greek!"  
Then boldly a medley of Welsh he recited,  
And marked the effect on his hearers benighted.

The children gazed up with a wondering stare,  
Their mothers assumed an intelligent air,  
While the deacons all nodded, as much as to say,  
That Greek was by far the more excellent way.

A still bolder venture he hazarded next,  
By a curious way of announcing his text:  
"These words, as my hearers have noticed, of course,  
Have lost nearly all their original force.

In the Hebrew how clearly the thought flashes out,"  
And more of his Welsh he proceeded to spout;  
When what was his horror to spy near the door,  
A jolly old Welshman, just ready to roar.

Overcome with remorse and foreseeing the shame  
Exposure would bring to his reverend name,  
The preacher's mad impulse at first was to run,  
But the Welchman's round face so brimming with fun,  
Suggested a possible plan of escape,  
Which none but a terrified parson could shape;  
He bravely confronted that dangerous smile,  
And coolly continued his sermon awhile,  
Till at length without showing the least agitation,  
He rallied himself for a final quotation:

"The rendering here is decidedly wrong,  
Quite different thoughts to the Chaldee belong;"  
Then Welshman in pulpit to Welshman in pew,  
In the barbarous dialect they alone knew,

Cried "Friend! By the land of our fathers, I pray,  
As you hope for salvation don't give me away."  
The joke was so rich, the old Welshman kept still;  
And the classical parson is preaching there still.

—Exchange.

"TO LEND OR NOT TO LEND," is the first question which the book-lover has to propound to himself, and for which he seeks vainly an answer. If he does not lend the book which another needs and cannot easily get elsewhere, he is a dog in the manger. If he does lend, and the precious tome never more returns—why, the fool and his book are soon parted. If he tries to get wisdom by consulting the records of the past, he soon gets confusion only. Some great men and many little men have lent their books freely and frequently. Most of the great book-lovers, those who adore books as books, have rigidly refused to part with any of the volumes from their treasure-houses, guarding them as jealously as the Turk his harem; some have even gone to the extreme of letting no profane eye fall within the sacred depths of the bookcase. Carlyle was one of the great men of our scribbling century, and he was free with his books. \* \* \* In my own private dictionary a friend is one who lends me his books or who borrows mine. I keep my own ordinary books open to all. Any man may take one down from the shelves and—permission asked and granted—may take them home with him. There is no denying that now and again one of my books fails to come home to roost. But I prefer this to a selfish denial of the light of literature to some wayfaring friend. And after all, the number of books I lose is very, very small. The number of books injured is still smaller. And smallest of all is my grief at the loss. For I have considered the situation and deliberately made an allowance for bad debts, charging them off to profit and loss. So I sleep well with the easy conscience of a benefactor of humanity.

Yet I have my rules. Even philanthropy may be systematic, indeed ought to be, else it leads to misanthropy. I never lend a book which I cannot replace. I never lend a book of reference which I may need myself while it is out. I never lend one volume of a set. I never lend without taking a receipt, signed by the borrower. I never lend a book that I cannot afford to lose. I never lend a book to a man whom I know to be untidy or careless or inconsiderate; but I give a liberal construction to this regulation. And by means of these rules I am enabled to reconcile my conscience to the individual ownership of books.—Arthur Penn in *The Critic*.

## Little Unity.

ELLEN T. LEONARD, Editor, Hyde Park, Ill.

Associate Editors.

MISS CORA H. CLARKE, Jamaica Plain, Mass.

MRS. K. G. WELLS, 155 Boylston St., Boston, Mass.

It is the object of these columns to increase the interest of the young reader in finding "What to see" in this wonderful world about us, and in deciding "What to do" toward the making of a true and useful life. Also to assist others, Sunday-school Teachers, and all others who have the privilege of helping and training children to find the soul of all life in the things which are to be seen and to be done around us.

### SUNDAY-SCHOOL DAY IN THE CONFERENCE.

This is the Conference number of UNITY. Perhaps your fathers and mothers have told you something, before this reaches you, about what a "Conference" means; what the people said and did who came to it this year; that it is held every year, etc. This time it lasted about six days. The first day was used to talk of the work the women of the churches are doing. The last three, for the ministers and their church work, and Saturday was given to the Sunday-schools. We had tried to find out how all the Unitarian schools which belong to the West, have been getting along with their work during the year. Whether the children came regularly, what they liked to sing, and the kind of lessons they studied, or talked about in the classes. How much money they had raised by their penny contributions, and what they had used it for. Or what they had tried to do to help some one, or some Sunday-school, not as well off as themselves. By sending inquiries to all these schools, we had learned how a great many of them were working in these particulars, and had found much that was encouraging. They told us how they had worked for the Flower Mission; or had a Christmas tree for orphan children; or sent their back numbers of magazines to those who could not subscribe for themselves. Others had kept an ice-water barrel at the church door, all through the summer for thirsty people, and many had found it all they could do to give help to the children who needed it, of their own school.

Doesn't it give you a greater interest in your Sunday-school when you learn, by this, that all over our Western country there are other schools, here, there, and everywhere, which are at work, in their way, in this same interest? Who like to hear about your school, and what you are doing as well as you like to hear about them? Who will tell you of their failures and successes, and listen to yours, so that you each find help and encouragement from the other? You see how it is,—you like your studies at day-school, and your games, much better when you are in company with your mates. So it is in all the work and play of the world. We are always stronger and better to be occupied in company with others. This is *one*, and really the broadest reason for our Conferences; broadest,

because all the other reasons are, in truth, included in this exchanging of thought, experience, and fellow-feeling.

### THE NEST.

Under the apple-tree, somebody said,  
"Look at that robin's nest overhead!  
All of sharp sticks, and of mud and clay—  
What a rough home for a summer day!"  
Gaunt stood the apple-tree, gaunt and bare,  
And creaked in the winds which blustered there.  
The nest was wet with the April rain;  
The clay ran down in an ugly stain;  
Little it looked, I must truly say,  
Like a lovely home for a summer day.

Up in the apple-tree, somebody laughed,  
"Little you know of the true home-craft.  
Laugh, if you like, at my sticks and clay;  
They'll make a good home for a summer day."

May turns the apple-tree pink and white,  
Sunny all day, and fragrant all night.  
My babies will never feel the showers,  
For rain can't get through these feathers of ours.  
Snug under my wings they will cuddle and creep,  
The happiest babies awake or asleep,  
Said the robin-mother, flying away,  
After more of the sticks, and mud, and clay.

Under the apple-tree, somebody sighed,  
"Ah, me, the blunder of folly and pride!  
The roughest small house of mud or clay  
Might be a sweet home for a summer day.  
Sunny and fragrant all day, all night,  
With only good cheer for fragrance and light;  
And the bitterest storms of grief and pain  
Will beat and break on that home in vain,  
Where a true-hearted mother broods alway,  
And makes the whole year like a summer day."

—Selected.

### THE PINE-CONE WILLOW GALL.

C. H. C.

This is quite common on the tips of the twigs of the heart-leaved willow, and is easily recognized by its shape, which is not unlike the cones of some pines, being composed of scales overlapping each other. It is figured in nearly all our books on entomology. This gall is made by a gall-gnat, whose larva spends the winter in a little chamber in the center of the gall, and comes out into the world as a gall gnat in April or May. The young galls may be found early in the summer, and are full-grown in July.

The pine-cone willow gall serves in the winter as a sort of compartment hotel, each of the scales representing one suite of rooms, tenanted by a near relative of the host, as its occupant develops into a gnat similar in appearance to the host, but only

one-third the size. Numerous as these guests often are, and Mr. Walsh has counted forty in a single gall, he says that they never seem to incommode their host, either by cutting off his due supply of sap, or otherwise interfering with his domestic arrangements. He lives quite secluded in the central chamber, and does not hold any conversation with them.

Mr. Walsh also tells us that there is a species of green katy-did which inhabits willows, and is particularly addicted to depositing its eggs for safe-keeping during the winter under the scales of the pine-cone willow gall. As many as seventy of them have been counted in a single gall. In the spring these eggs hatch out, and the young katy-dids leave the dry gall and disperse themselves over the green parts of the plant in search of food.

### TOMMY SMALL DOES NOT COUNT THE COST.

MARY N. NOYES.

Tommy Small was crying. And it was no half-way cry, either. Tommy had puckered up his fat face into folds and wrinkles, and had both of his chubby hands rubbing vigorously at his eyes, which were fast reddening.

How did it all come about? This was Tommy's birthday, and in the morning Tommy's mother "celebrated" by giving him a new suit of clothes and a brand-new silver dollar, with the date 1882 standing out on its face. Tommy felt quite rich when he put that shining silver piece in his pocket and started down the village street.

Just as Tommy reached the main street of the village, where the big toy-shop stood open with its tempting array of the things in which boys delight, he saw a little boy, of about his own age, standing with one red foot on the pavement and the other tucked up beneath the shelter of an absurdly long coat. The boy was crying, and Tommy did not need to ask the reason. The bitter December cold must be pinching sharply these red, hacked feet.

Then Tommy thought of the silver dollar in his pocket.

In an impulse of generosity he walked over to where the boy was standing, and thrusting the silver dollar into his hand, he said, "Here, little boy, can you get shoes with that dollar?"

The boy stared at him in astonishment, then, without uttering a word of thanks, he ran off and disappeared down a side street, with a speed which suggested that he was afraid of being pursued and captured. It was when Tommy realized that he was gone, and with him his silver dollar, that he burst out crying.

Half an hour afterwards Tommy made his appearance at home with a tear-stained face which told its own story.

"What is the matter with my little boy?" asked his mother as she drew him to her.

"I gave my money to a poor boy to buy shoes with," said Tommy, with another burst.

"That was kind and thoughtful of you," said his mother; "but what is there to cry about in that?"

"I didn't think I wouldn't have any money left." Another sob.

"My little boy, like a great many other people, didn't count the cost of doing good," said his mother; and then she went on to tell him how one must always pay for doing good, and must be content really to give up things that others might have them. Tommy listened, and was half comforted.

Did his mother give Tommy another dollar for the one he had given away? No; Mrs. Small was a wise woman, and didn't spoil the lesson. But when Tommy, next day, felt a hand on his shoulder, and turned round to receive the awkward thanks of a boy, shod with old shoes that looked nearly as good as new, I think he felt that doing good pays, even if it costs something.—*S. S. Times.*

### THE CHILDREN'S SHARE OF THE CONFERENCE.

On the Sunday afternoon that came during the Conference sessions, a union Sunday-school service was held at Unity Church, for the children of the four Unitarian schools in the city. We had some stirring music from the "Service and Song Book," and some talks, both earnest and interesting, from our friends Mr. Hosmer, Mr. Fish, Mr. Wendte and others from distant cities. One of the gentlemen taught us a verse, which we all, old and young, learned to repeat. This is what it was:

Curved is the line of beauty;  
Straight is the path of duty;  
Follow the last and thou shalt see  
The first will ever follow thee.

You can learn it too, and then you will have taken part in the Conference.

### THE PEWEE'S NEST.

But one bird we were always sure of—one can't help finding a pewee's nest.

Perhaps overhead in the verandah, or in a brace of your wood-shed or corn-barn, or any out-building; but certainly under a bridge. There was not a bridge in all that region where we did not find one, and never but one.—*A. B. Harris.*

In the last number of *UNITY* there was an article on Infant class work, which was read by Mrs. Parker before the Sunday-school Society at the Conference, and aroused a most interesting discussion. It is now published in pamphlet form at 5 cents each, \$2.50 per hundred. It should be widely distributed in your churches and schools, not only for Sunday-school work among the smaller children, but for home guidance also. Address the Western Unitarian Sunday-School Society, 135 Wabash Avenue, Chicago.

## Announcements.

### TO SUBSCRIBERS,

The subscription price of **UNITY** is \$1.50 per year, in advance. Papers are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made.

The receipt of the paper is a sufficient receipt for the first subscription. The change of date on the address label is a receipt for renewals. This change should be made with the first or second issue after the money is received. No other receipt will be sent unless specially requested.

Subscribers are earnestly requested to note the expiration of their subscriptions and to forward money for the ensuing year without waiting for a bill.

All communications relative to ADVERTISEMENTS should be addressed to Lord & Thomas, McCormick's Block, Chicago.

### PROGRESSIVE FRIENDS.

The thirty-first Yearly Meeting of Progressive Friends will be held at the usual place in Longwood, Pa., near Rose-dale station on the Philadelphia and Baltimore Central R. R., on Fifth-day (Thursday), the 7th of June next, and continue through the two following days.

This meeting seeks to know one sole and supreme allegiance, viz. that to Truth, Right and the Law of Excellence; one bond of fellowship—the sympathy of all souls joined in this pursuit and drawn by this love.

It invites to its deliberations all who sympathize with such aims, all who would by every practicable method work for the improvement of society and mankind.

Rev. Mr. Hinckley of Providence, Mary F. Eastman, Charles G. Ames and other prominent speakers are expected to be present. By order of Committee.

May 24, 1883.

### IOWA UNITARIAN ASSOCIATION.

This Association will hold its annual meeting and Summer Conference at Keokuk, June 28—July 1st. Rev. Geo. Batchelor of Chicago will give the Conference Sermon. A full programme is promised. All scattered friends are especially urged to attend and accept the hospitality of the Keokuk Church.

C. T. COLE, Sec'y.

FOUND, at the Western Conference, a pair of spectacles. The owner may send description to Rev. Geo. Batchelor, 24 Wisconsin St., Chicago.

## Kindergarten Training School.

THE

### Eau Claire Kindergarten Association

has opened in connection with its Kindergarten, a Training Class for instruction in the *Principles and Methods of Froebel*, with practical applications of the work in the Kindergarten throughout the course, under the direction of Miss JONES, a graduate of the St. Louis Kindergarten Training School. For particulars apply to

MISS JENNY LLOYD JONES, Supervisor,

Or to D. P. SIMONS, Pres. of Kindergarten Ass'n,  
Eau Claire, Wis.

### REFERENCES:

MISS SUSAN BLOW, St. Louis,

W. H. CHANDLER, Sec'y Regents State Normal Schools,  
Sun Prairie, Wis.

W. D. PARKER, Pres. State Normal Schools, River Falls, Wis.

Rev. JOHN SNYDER, St. Louis, Mo.

Rev. KERR C. ANDERSON, Oshkosh, Wis.

H. M. SIMMONS, Minneapolis, Minn.

JENK. LLOYD JONES, Chicago, Ill.

## NEW BOOKS

FOR SALE BY

## The Colegrove Book Co.

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—Russia. \$25.00

—Sheep. \$26.00

**The Freedom of Faith.** By Theodore T. Munger. Author of *On the Threshold*. Cloth. \$1.50

**Famous Women Series.** Vol. 2. Emily Bronte. By Mary F. Robinson. Vol. 1. Geo. Eliot. Paper. .30

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**Poems of William C. Bryant.** Edited by Parke Godwin. 2 vols. Cloth. 8vo. \$6.00

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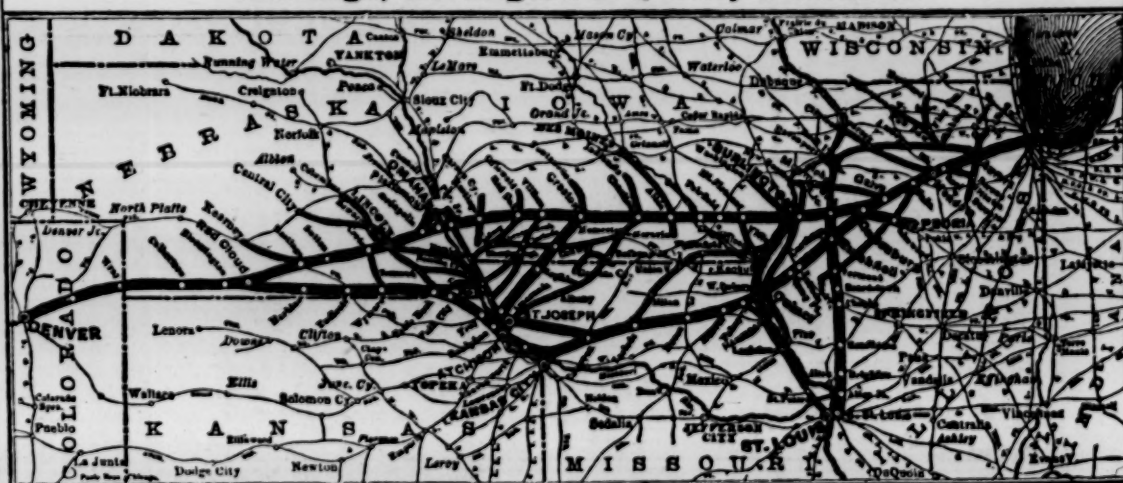
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